Useful
REFLECTIONS
ON
Several Subjects,
Suited to
The PRESENT TIMES:

Each Chapter beginning with a diverting *Fable*;

To which is added a Proper *Moral*:

WITH

Curious *Observations* from the Best Histories.

Done into *English*, from a *French* Manuscript,
By *P. B. DU-BOIS.*

Omne tulit punctum qui miscuit utile dulci,
Lectorem delectando pariterque monendo. Hor.

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BRITISH MUSEUM

The PREFACE.

Fables were ſo much in Uſe, and had in ſuch Eſteem among the Ancients, that the Wiſeſt and moſt Judicious of them, in whatever they either deliver'd, or publiſh'd, by Way of Advice, or Direction to Others, generally interſpers'd ſuch Choice *Fables*, as they thought would be moſt conducive to render themſelves more intelligible; and to imprint in the Minds of their Hearers, or Readers, ſuch lively *Ideas*, and convincing Notions, as are requiſite thoroughly to ground Men in the Knowledge of Vir-

tue, and enforce the Practice thereof. Of the Truth of this we ourſelves are, in ſome meaſure, Witneſſes, ſeeing that one of the greateſt Genius of the laſt Age (the Arch-biſhop of *Cambray*) followed this Method in inſtructing the Royal Infants of *France*; and ſeveral ſince him value themſelves upon a Knack of Writing after the ſame Manner. It is this which has likewiſe induced me to place in the Front of each of the following Sections, of which this inconſiderable Piece before you conſiſts, ſome particular *Fable*, which comprehends both the moral and political Purport of each Section; and which, in the enſuing Application thereof, is ſupported by ſeveral Arguments, and curious Examples, extracted out of the Hiſtories of moſt Nations: So that it is to be hoped, that in ſuch an agreeable Medley and Variety, ſomewhat may occur,

which

which may redound, as well to the Improvement, as ſatisfactory Diverſion both of Young and Old, which I can aſſure my gentle Reader, was the only End propoſed by me in Undertaking it.

We read, that *Demoſthenes*, when in Danger of being deliver'd up by the *Athenians*, upon the peremptory Demand of *Alexander*, thought fit, even at that Time, to make Uſe of a *Fable*, however light and trivial a Thing it may ſeem to be, to diſſwade his Fellow-Citizens from ſuch a Surrendry; and though otherwiſe Maſter of the fineſt Strokes of Eloquence and Oratory, yet by the Application of the *Fable* he chiefly carry'd his Point, and diverted the impending Blow.

Plato has inſerted ſeveral *Fables* amongſt his Laws, looking upon them as ſo many pleaſing Ornaments, and an Allay no Ways diſagreeable.

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The ancient Poets likewiſe very artfully introduced ſeveral into their Writings, to the end, that by the inſinuating Application of ſuch *Fables*, the ſacred Myſteries of their Religion (ſuch as it was in thoſe Days) might meet with a more favourable Reception, and univerſal Belief, and Adherence from the ignorant and uncultivated Populace.

We have an Account, that *Menenius Agrippa*, when ſent to pacify the *Roman* People, who upon a Pique againſt the Senate had forſook the City, accoſted them with a *Fable*, in this Manner: *That on a Time all the Members of Man's Body rebell'd againſt the Belly, objecting that it remain'd in the Midſt of the Body, without doing any Thing, whereas all other Parts and Members labour'd painfully to ſatisfy the craving Appetites, and provide Neceſſaries for the Body;*

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The Belly notwithſtanding all this, laughed at their Folly, and ſaid, It is true, I firſt receive all Meats that nouriſh Man's Body, but afterwards I ſend it again to the Nouriſhment of other Parts of the ſame: By this notable Tale he brought them to their Senſes again, reconciled them to the Senate, and prevail'd upon them peaceably to apply themſelves again to their ſeveral Trades and Callings in the City. In like Manner we read, that *Æſop*, being diſpoſed to ſpeak a good Word in Behalf of an old *Samian* General, who, having done what ſeveral in the ſame Commiſſion have done beſides him, *viz.* by ſundry ſiniſter and oppreſſive Means fill'd his own Coffers at the Expence of the Publick; inſtead of a florid and elaborate Speech upon ſuch an important Occaſion, (and doubtleſs he rummaged his Budget for ſome of his beſt Arguments

ments to ſupport ſuch a bad Cauſe) he made Uſe of a familiar *Fable* of a *Fox*, which was over-run with a Herd of Blood-ſucking Vermin called *Tikes*, which a charitably diſpoſed *Hedge-hog* in the Neighbourhood perceiving, very courteouſly proffer'd his Service to bruſh them off; but the *Fox* as courteouſly declined the Favour, urging that his preſent Adherents, being by this Time glutted with his Blood, could not ſuck much more; but if once remov'd, they might probably be ſucceeded by a ſet of freſh Ones, Empty and Sharp-ſet, by which Means he ſhould run a Riſque of loſing every Drop of Blood in his Body; from whence this excellent Mythologiſt artfully inferr'd, that upon the Removal of their old General, who, being already over-grown with his unjuſt Acquiſitions, could not well ſqueeze much more out of them, his Place would

would probably be ſupplied by another as Covetous, but Poorer, and ſo the Publick would groan under a freſh Extortioner and Imbezeller; and therefore this Proceeding of theirs might terminate in the utter Ruin of the State: Many bright Orators might have pleaded worſe upon ſuch an Occaſion; but I can not anſwer for the Equity of *Æſop's* Politicks at this Time.

The *Himerians* were in a fair Way of ſurrendring up their All to that remarkable Tyrant *Phalaris*, by conſtituting him Commander in Chief of all their Forces, with a full and abſolute Power; had not the Poet *Steſichorus* ſtood up, and rouzed their Apprehenſions, by relating the Story of a *Horſe*, who reſolving to be revenged of a *Stag*, that encroached upon his Property, and made bold with his Paſture, craved the Aſſiſtance of *Man*, who upon pretence of giving chaſe to

the Enemy, Saddled, Bridled, and Back'd him, and has ever ſince kept him in Durance and Subjection, ruing his dear-bought Revenge, and Application for foreign Aſſiſtance.

Nay, even Kings have condeſcended to ſpeak after the ſame Manner; for we read, that *Cyrus*, after his Victory over *Cræſus*, when requeſted by the *Ionians* to accept of their Submiſſion, upon the ſame Terms as they ſtood before with *Cræſus*, gave them this *Fable* for an Anſwer; That a Piper ſpying a vaſt Shoal of Fiſh in the Sea, took out his Pipe, and ſtruck up his beſt Notes, ſuppoſing the Melody thereof would have enticed them a Shore; but finding it had not the deſir'd Effect, he went another Way to work, and caſt a Net, wherein having encloſed a great Number, he drew them to Land, at which Time they began to lift

up

up their Tails and frisk about, which he obſerving; *What Sots are theſe*, ſays he, *that would not Dance when I play'd to them, and will be Dancing now without Muſick*? With this reply he diſmiſs'd them, rejecting their Petition, becauſe he had with like Succeſs importun'd them to quit *Crœſus*, before his Defeat, and come over to his Party.

Theobald, King of *Auſtraſia*, gave ſome of his avaricious Courtiers to underſtand, what they were to expect, by putting them in Mind of the Story of a Serpent, which getting into a Bottle full of Wine, made bold with a Belly-full of it, but then found the Neck of the Bottle ſo Narrow, that there was no getting out again, without refunding the Whole; the Application was very Obvious, but I preſume not over-agreeable to the Perſons whom it concern'd.

Theſe Inſtances, which ſerve to demonſtrate the Uſefulneſs of *Fables* in general, I preſent my Reader with, upon the authentick Teſtimonies of *Plutarch*, *Ariſtotle*, *Herodotus*, and *Gregory* of *Tours*.

There is one Thing more to be obſerv'd, *viz.* that *Fables* ſeem extreamly ridiculous to moſt People, by Reaſon of their containing ſuch groſs Abſurdities, as brute Beaſts, and Trees having the Uſe of Speech: Now I humbly preſume they are not a Whit leſs uſeful upon this Account, but, on the contrary, more deſirable, and valuable, becauſe that the Moral which is wrapt up and diſguiſed in ſuch an artful Dreſs, may in ſome Meaſure be ſaid to reſemble the true *Nectar* and *Ambroſia* of the Gods; or to ſpeak in more intelligible Terms, it is like a diſcreet Man's Diet, which the more diſtaſtful, and diſagreeable, it may ſeem to the Palate,

the more healthful it is, and the better Effect it generally has inwardly.

And the better to ſtrengthen and confirm what I have urged on this Head, I hope 'twill not be amiſs to inſert the Opinion of a Modern celebrated Writer, whoſe Judgement and Authority, almoſt in all Caſes, has been inconteſtable; and who, after having acquainted us of the great Difficulty of inſtilling wholſom Advice into the Minds of Men, thus ſpeaks in the behalf of *Fables*, as the moſt agreeable Method. *Spectat.* Vol. 7. Nu. 512.

'Many Devices, ſays he, have 'been made uſe of, to render this 'bitter Potion palatable (ſpeaking 'of Advice) ſome convey their In'ſtructions to us in the beſt choſen 'Words, others in the moſt harmo'nious Numbers, ſome in Points of 'Wit, and others in ſhort Proverbs.

'But

'But among all the different 'Ways of giving Counſel, I think 'the fineſt, and that which pleaſes 'the moſt univerſally, is *Fable*, in 'whatſoever Shape it appears. If 'we conſider this way of Inſtruct-'ing, or giving Advice, it excels all 'others, becauſe it is the leaſt 'Shocking, and the leaſt Subject to 'thoſe Exceptions which I have 'before mention'd.

'This will appear to us if we re-'flect, in the firſt Place, that upon 'reading of a *Fable* we are made to 'believe we adviſe our-ſelves. We 'peruſe the Author for the Sake of 'the Story, and conſider the Pre-'cepts rather as our own Concluſi-'ons, than his Inſtructions. The 'Moral inſinuates itſelf imperceptibly, we are taught by ſurprize, 'and become wiſer and better un-'awares. In ſhort, by this Method 'a Man is ſo far over-reach'd as to 'think he is directing himſelf,

'whilſt

'whilſt he is following the Dictates
'of another, and conſequently is
'not ſenſible of that which is the
'moſt unpleaſing Circumſtance in
'Advice.

'In the next Place, if we look in-
'to human Nature, we ſhall find,
'that the Mind is never ſo much
'pleas'd, as when ſhe exerts her-
'ſelf in any Action that gives her
'an Idea of her own Perfections and
'Abilities. This natural Pride and
'Ambition of the Soul is very
'much gratified in the reading of a
'Fable: For in Writings of this
'Kind, the Reader comes in for
'half of the Performance; every
'Thing appears to him like a Diſ-
'covery of his own; he is buſied
'all the while in applying Charact-
'ers and Circumſtances, and is in
'this Reſpect both a Reader and a
'Compoſer. It is no Wonder there-
'fore that on ſuch Occaſions, when
'the Mind is thus pleas'd with it-
'ſelf,

'felf, and amus'd with its own 'Diſcoveries, that it is highly de-'lighted with the Writing which 'is the Occaſion of it.

THE

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Useful REFLECTIONS ON Several Subjects, &c.

CHAPTER I.

That whatsoever Condition we are in, the Love of the World ought not to make us forget God.

WE read in the Fable, that the *Ostridge*, having made a Meal of Bones and old Pieces of Iron, took a Walk, as usual, in the Fields, where not knowing how to employ Herself, and looking up, she spy'd in the Air a Bird of an extraordinary Body and Feathers. After she had spent some time in taking notice of him Flying, and seeing that he did not perch upon any Tree, she vainly thought, that he did it out of Pride, to shew that he wanted neither Strength nor Breath: Howsoever she said, to herself, *Thou must stop when thou art tired*; but

after having ſeen him turn and wind for a long time, without being able to diſcover his Deſign, wearied with Impatience, ſhe conjured him to come nearer, and alight. The Bird anſwer'd her, *That the Earth was not his Element, and that Nature had aſſign'd him the Air for his Habitation: You ſhall ſtay but as little as you pleaſe,* replies the *Oſtridge, grant me at leaſt this Satisfaction, that we may converſe ſome Moments together: I am not ſo Contemptible, but what you may eaſily judge of my Merit, by the Largeneſs and Diverſity of my Feathers. Howſoever fine they are,* reply'd the other, *I plainly ſee they are not ſtrong enough to raiſe your heavy and bulky Body in the Air. Remain where you are, 'tis ſufficient for me to tell you, that I cannot keep any Correſpondence with you, I am the* Bird of Paradiſe, *that have no Feet to walk upon the Ground; and your Wings, tho' very large and thick, are too weak to bear your Body in the Air, and beſides your Nouriſhment is all Terreſtrial, and I feed only upon the Dew.*

The MORAL.

The Wicked commonly put a wrong Conſtruction even on good Actions. Two Perſons of a different Humour avoid the Opportunities of ſeeing one another. Great Men often make their Power the Baſis of their Merit. 'Tis as difficult for a pious Man to mind terreſtrial Things, as it is for a Man of the World to lift up his Heart to Heaven.

What Society can there be between thoſe, who have a Heart of Lead and Earth, and thoſe pious and heavenly Souls, who deſpiſe earthly Things and trample them under Foot? And what Friendſhip can there be between thoſe, who have entirely forſook the Vanities of this World, and thoſe lewd and debauch'd Men, who eſteem nothing

thing but the tranſitory Pleaſures of this Life? Who is ſo Brutiſh, as not to lift up his Heart to Heaven, and conſider that however cloſe the Union between his Soul and Body is, he muſt be oblig'd ſometime or other, to leave and renounce the Earth? There is not one Man, in whatſoever Condition or Employment, but may ſometimes, and ought often, to caſt his Eyes towards Heaven, and ſeek after the Place of his firſt Original.

Without doubt a contemplative Life is the beſt and ſureſt way to procure us an eaſy Acceſs to God Almighty, becauſe it takes us off entirely from the World, which is the Theatre where the common Enemy continually lays his Snares for us: But as we are to live in the Society of Men, I am apt to think we do enough if we can keep their Communication from infecting us, and our Souls from receiving any Earthly Alteration.

A *Pagan* has ſet us an excellent Example, 'tis *Anaxagoras* the Philoſopher, who, having found by Experience, that his Concern for the World hinder'd his Thoughts in their Flight towards Heaven, reſign'd all his Patrimony to his Relations, that he might apply himſelf with more Freedom to the Study of Wiſdom, and the ſearch of Nature, without concerning himſelf with any publick Affairs. Some of his Friends laugh'd at his new Fancy, imputing that Reſolution to Vanity or Folly; and one of them put the Queſtion to him, *If he had no Care at all of his Country?* his Anſwer was Admirable, and a chriſtian Philoſopher could have given no better, *Yes*, ſays he, ſtretching his Hands towards Heaven, *I have an extraordinary Care of my Country.*

This Philoſopher's Behaviour, was certainly much more Commendable than that of *Crates*,

who threw his Wealth into the Sea, ſaying, *That he choſe rather to part with it, than to hazard his own Ruin by ſuch vile and deſpicable Poſſeſſions.* Though Riches and Gifts of Fortune often prove an Impediment to us, on our Journey towards Heaven, yet their Load is not ſo heavy, but we may ſteer our Courſe and reach the deſired Port. If the *Oſtridge* can't live in the Air, as the *Bird of Paradiſe,* and tho' her Wings are not able to raiſe her bulky Body from the Earth, yet by ſpreading them, like Sails before the Wind, ſhe thereby quickens her Pace. The rich and mighty Men of this World have the ſame Advantage from their Wealth; which, by putting the Practice of Charity in their Power, may facilitate their Voyage toward the Seat of Happineſs, and Glory.

Charles the Great, and *St. Lewis* of *France*, after having been long engaged with their Neighbours about earthly Poſſeſſions, ſtudious at length of their own Good, and liſtening to the Dictates of Reaſon and Reflection, abandon'd the World, and cloiſter'd themſelves up, the better to make their Peace with the Almighty; to lead a more regular Life, to make Proviſion for their Souls, and let them taſte the Sweet of religious Retirement.

The Emperor *Charles the V.* had not Reſolution enough to follow their Examples, but after having plung'd himſelf into the Vanities of this World, he left them on a ſudden, and liv'd retir'd in the *Eſcurial*, his Palace, where he dedicated the Reſt of his Days to Contemplation, and ended his Life better than could be probably expected.

William Duke of *Aquitain* was for ſome Years a Libertine to the higheſt Degree, and one who minded nothing in the World, but the Gratification of his Luſt and Senſual Appetites: yet, by a Kind of Regeneration, he gave the World and the

Vani-

Vanities of it, the Slip, and his Change of Mind and Manners, was ſo ſudden and ſo great, that it is ſcarcely credible, that the ſame Perſon could have liv'd up to ſuch a Pitch of Lewdneſs, and Chaſtity, and deſerv'd the Character of the moſt Pious, and the moſt Ungodly, the moſt Cruel, and the moſt Merciful, the moſt Covetous, and the moſt Generous, the moſt Criminal, and the moſt Innocent of Men. He was, properly ſpeaking, a heavy *Oſtridge*, metamorphos'd into the *Bird of Paradiſe*, who fed upon Extaſies, Meditations, and celeſtial Entertainment.

Was ever any One more enſlav'd to Avarice, and Voluptuouſneſs than St. *Alexis*, the Son of a great Roman Senator, who afterwards became a voluntary Mendicant, leſt that too great a Proſperity, and Abundance, ſhould prove the Cauſe of his Ruin?

We have alſo as ſurprizing an Example of a Prince of the Houſe of *Burgundy*, who after having made a Journey to the Holy-Land, deſpiſing all the Grandeur and Vain-Glory of this World, choſe to Live and Die in an Hoſpital, before any other Condition; to the end, that being freed from the World, and having made a Conqueſt of his own Will and Paſſions, he might ſet apart the Reſidue of his Life to the working out the Salvation of his Soul, and often meditate on Heaven, the only Fountain of true Bliſs and Happineſs.

Since we have Inſtances of Sovereigns, and Perſons in publick Employments, who have apply'd themſelves wholly to the Exerciſe of Religion, whilſt their worldly Affairs ſeem'd to require all their Attention, there is no room leſt to doubt, but Perſons poſſeſs'd of the higheſt Honours are often excited by divine Inſtigations, to elevate their Thoughts towards Heaven; and frequently con-

conceal, under an Appearance of Pomp, and Grandeur, religious Impulſes, which remind them of the Vanities of this World.

A Cordelier, envious of Cardinal *Ximenes*'s Fortune, reprimanded him ſeverely one Day in a Sermon, becauſe he wore a Gown lin'd with a Sable-Skin: The Cardinal ſeem'd not much affected with his Reproach, but after Sermon he follow'd the Cordelier into the Veſtry, where he undreſs'd himſelf before him, to let him ſee, that inſtead of a Shirt he wore next to his Skin a Hair-Cloth; and that he wore the Sable for no other Uſe, than to render more glorious and honourable, his Quality of Regent, and Miniſter of State. But let this be ſaid, by the Way, of thoſe who profeſs a ſuperſtitious Religion.

It may not be amiſs to mention another Inſtance, *viz.* Of *Jane* Princeſs of *Portugal*, who wore Sackcloth inſtead of a Shift, thoſe very Days She was to appear moſt ſumptuouſly Dreſs'd. And, How many do we ſee, who deny themſelves their ordinary Pleaſures, to viſit and aſſiſt the poor Priſoners, and wait upon the Sick which is much more commendable?

But ſince it plainly appears from the preceding Diſcourſe, that there have been Perſons of both Sexes to be found, even in the Courts of Princes, who have liv'd in the conſtant Practice of Virtue; What Condition can be exempted from it? Let us then juſtly conclude, that the Rich and Poor, Healthy and Sick, Young and Old, Men and Women, Maſters and Servants, have an entire Liberty; nay, are indiſpenſably oblig'd to lift up their Hearts towards Heaven, to live in the World as if they were out of it, and to hearken to the Oracles of divine Revelation, and the Motions of reaſonable Nature.

CHAP.

CHAPTER II.

That we cannot employ too much Time, or too many Tutors, in the Education of a Young Prince.

THE News being brought, That a *Lioneſs* was deliver'd of an Iſſue Male, the Beaſts of the Foreſt came all thronging to Court, to pay their formal Complements, and congratulate her at the Arrival of her Son-and-Heir: A *Mule*, that had not been very forward to make his Viſit, came ſome Days after to pay his Complement; but the *Lioneſs* was ſo buiſy in a Lecture to her Son upon the Gracefulneſs of his Mein, March, and Faſhion, that ſhe was not to be ſpoken with at that Time. The *Mule* came a Second Time a-while after, and ſhe was then ſo taken up in a Leſſon to him upon the Dignity of his Blood, Family, and Function, that no Mortal was to come at her till that was over. He came a Third Time, but ſhe was then ſo Intent upon the Topick of the Duty, and the Myſtery of Government, and the Royal Arts of keeping the People in Obedience, by a Political Temperament of Love, and Fear, in the Adminiſtration of Juſtice, that there was then likewiſe no coming at her. Theſe Repulſes put the *Mule* out of all Patience, and going away, he ſaid, *Here is a pretty Buſineſs indeed, to make ſuch a Clutter for one Beaſt to get the Sight of another!* The *Lioneſs* over-hearing his Murmuring, call'd out to him and ſaid, *That One could not be too Careful, or employ too much Time in the Education of the King of Animals, and that the Inſtitution of a Prince*

was

was never the leſs a Matter of Importance, becauſe a Mule *did not underſtand it.*

The MORAL.

This Fable does naturally enough ſet forth the Duty of Allegiance, and Homage, every Subject owes to his Sovereign; together with the Chearfulneſs he ought to ſhew in Congratulating him upon all joyful Occaſions. But it lies very hard upon the Stomach of the Diſ-affected, and if they pay their Complement at all, it is like the *Mule*, as late as they can. The *Lioneſs* teaching her Young in the Foreſt, is a lively Image of the Neceſſity a Prince, and every diſcreet Man lies under of Knowing Himſelf firſt; and ſhews us, at the ſame Time, how Careful we ought to be in the Inſtitution of Youth under our Care.

We may further ſay, that there are ſo many Secrets neceſſary to be taught a Sovereign Monarch, that they well deſerve his utmoſt Attention, and a great deal of Art in the teaching of him; and the greater his natural Parts are, that which is Artificial in him is more likely to ſucceed. 'Tis requiſite he ſhould know how to receive his Nobles in a complaiſant and obliging Manner. 'Tis his Intereſt to be of a mild Diſpoſition, and eaſy of Acceſs. An outward Affability is of ſo great an Advantage, and the *bonne Grace*, or the *Je ne ſcay quoy* is ſo deſirable, that one cannot employ too much Time, or too many good Tutors to take Care of his Education.

Though Princes, in hereditary Kingdoms, are Heirs like Chiefs of Families, of all the reſpective Eſtates, and Authority of their Predeceſſors, and tho' they have as great Power in their Minority as in a more advanced Age, yet common Experience may

may convince us, that the Reſpect and Affection of the Subjects increaſe according as the royal Virtues, and heroick Actions ſpring up in their great Souls. Nothing is more conſtant and inexhauſtible than a good and virtuous Education, it bears up and ſtrengthens the Prince's Authority, if it does not increaſe his Power. Wherefore, ſince God does not allow Princes any other Pre-eminence in their Birth, than the Command of ſo many Millions of Men, it is reaſonable they ſhould learn how to Govern them, being the moſt important Employment God himſelf, by his infinite Wiſdom, has aſſigned them. I grant they may receive from bounteous Heaven particular Gifts, and ſpecial Favours, but the ſame divine Providence requires we ſhould ſet our Hands to work to concur with it; and if a young Prince was ſuffered to live according to his natural Inclinations, he would doubtleſs be guilty of Imprudences, and Miſmanagements in his Adminiſtration, becauſe howſoever happy and innocent his Inclinations may be, they are capable of being corrupted.

For that Reaſon Parents, in Educating young Princes, ought to take a more particular Care, and quite different from that of private Perſons. 'Tis ſufficient for a Plow-Man to know when to Reap, and when to Sow. A Merchant ſhould not be a Stranger to any Thing relating to his Commerce. A well-bred Gentleman ought to know how to make uſe of his Sword. But the Prince muſt know how to Rule and Govern, the Husband-Man, the Merchant, and the Gentleman. He ought to ſet a Pattern to all others, and by his good Example direct all their Actions; as for Inſtance, 'tis his Duty to baniſh from their Minds Violence, and Injuſtice, by his Moderation, and Equity. He muſt know how to maintain them in Peace, making

them Wiſe, Good, and Happy; and boldly to defend them in War, at the Head of their Army, if there be Occaſion for it. But eſpecially, he muſt not forget the Means how to infuſe into the People the Reſpect which is due to him, leſt he ſhould inſenſibly fall into the Contempt of his Subjects, and by that Impair his Authority.

I would not be underſtood, that he muſt continually appear at Court, holding a golden Scepter in his Hand like *Herod*, or turn his whole Body at once, as the Emperor *Conſtantius*; leſt he ſhould loſe any Thing of his Gravity, it concerns him more than his Subjects, ſometimes to put off that ſevere and threatning Look, and aſſume a ſmiling Countenance, to ſhew his Eaſineſs of Acceſs, and entice and allure by the ſoftneſs of his Words, thoſe whom he ſtands in need of to ſupport his own Authority. No one ever did it more *apropos* than *Frederick* King of *Denmark*; that young Prince, who had attain'd to a full Maturity in Knowledge and Underſtanding, at the Age of Twenty, and was more Prudent than the moſt accompliſh'd in Politicks, admitted into his Cloſet, by Way of Relaxation, thoſe Courtiers whoſe Humour, and Converſation he liked beſt, and inviting them to a Freedom of Diſcourſe, *Come*, ſaid he, *let us be Merry and Free whilſt the King is abſent*. Then behaving himſelf like a private Perſon, he ſuffer'd, nay he deſir'd, that every one ſhould put in his Jeſt, as he did Himſelf. But as ſoon as the Time for Buſineſs was come, *I hear*, ſays he, *the King a coming, let us quickly retire, leſt he ſhould ſurprize us*. Then changing immediately his Countenance, and Behaviour, and reſuming his becoming Gravity, and his unfeigned majeſtick Air, he inſenſibly reviv'd Reſpect and Veneration in thoſe Perſons he had been ſo prudently Merry with.

In

In order to render a Prince of that Humour, we ought to employ all our Wit, Ingenuity, and Diligence; and above all, throughly to convince him, that as he is, or is to be a King, he ought never to be guilty of the Indiſcretion of offending any One deſignedly, either in the Adminiſtration of publick Affairs, or in private Converſation, or leſs ſtill of doing any Injuſtice, for the main Support of Power is Equity.

'Tis ſaid of *Mammea*, a prudent and virtuous Princeſs, Mother to the Emperor *Alexander Severus*, that ſhe was ſo careful of the Tuition of that young Prince, that ſhe ſent, all the World over, in ſearch of the moſt Virtuous, and moſt Learned Men, to take Care of his Education; in order that he might improve, by the Example of their good Manners, Morals, and exquiſite Learning; and becauſe he was only Adopted by an Emperor, drown'd in Pleaſures, and all ſorts of Vices, ſhe order'd it ſo, as to keep him at ſuch a Diſtance from him, that he very ſeldom appear'd in his Preſence, leſt he ſhould diſcover by his Eyes, Ears, or otherwiſe, the Filthineſs of his Wickedneſs; and her Diligence was followed with a happy Succeſs, for ſcarce could one find any of his Subjects poſſeſſed with a more Noble, more Generous, and more Courageous Soul, than he had. He ſhew'd a mortal Averſion to Vice, and could not bear with the Preſence of thoſe Monſters, who have neither Eſteem for Virtue, nor Love for Juſtice; he put out Proclamations, ſignifying to the Wicked, not to be ſo Bold to appear in his Preſence, leſt he ſhould be oblig'd to enquire into their Way of Living; and he was ſo Merciful, that there was not One Gibbet erected in his Reign, which was Thirteen Years, Three Months and Seven Days. Such were the Effects of the Diligence and Care of his

virtuous Mother's Inſtructions, who might have more confidently made the Anſwer a certain Lady of *Lacedemon* made to one of her intimate Friends, who ſhew'd her a Piece of Tapeſtry, curiouſly wrought with the Needle, ſaying, *This is my Work; There is Mine*, reply'd the Lady, pointing to Four of her Children, in whoſe Education ſhe employ'd her whole Time.

A Timely Diſcipline is no leſs requiſite to Youth than Nouriſhment, and a good ſuitable Education in a Young Prince is the Work of Works, eſpecially when he is to have the Government, and put the Laws in Execution over a whole Nation: Therefore there are none but *Mules*, I mean wicked, impious, and ſelfiſh Men, who can find Fault with the Time, and Care employ'd in the Training of him up, or thoſe very Perſons, who have no greater Deſire, than to make their Advantage from his Weakneſs, after they have Poiſon'd his good natural Diſpoſitions by their Flattery: I have ſaid Time, for the Education of a Prince is not the Work of a Day, whole Years are required for it, which occaſion'd *Demoſthenes* formerly to ſay, that *Alexander the Great* was an Infant in *Macedonia*, a young Man, when he paſſed into *Sclavonia;* but a perfect Man, and an incomparable General, before the Walls of *Athens*.

CHAP.

CHAPTER III.

That young Lords, eſpecially Princes, ſhould not Undertake any thing without Counſel.

THERE was a Caſt of *Eagles* in an Airy, and the Fledger of the Two was ſtill preſſing the Dam to let her take her Liberty in the World, as other *Eagles* did. The old One told her, that ſhe had neither Wings, Strength, nor Practice for ſuch an Adventure, and that ſhe was too Young to be truſted abroad upon the Ramble. The Dam went on in this diſcouraging Way, till ſhe found that ſhe would take no Denial, and ſo took her at laſt into a gentle flowery Meadow, where ſhe might fall ſoft, in caſe of any Miſcarriage, and there for Quiet ſake, ſhe gave her Leave to make her firſt Experiment. She was no ſooner upon the Wing, but down ſhe came fluttering into the Graſs, crying out all the Way ſhe fell, *That no Body ſhould ever take her at that Sport again, till her Feathers were better grown;* but yet within a few Days, ſhe was at her Mother again, only to lead the Way, and give her Leave to follow. The Dam put her off for the preſent, and went out a Forraging, charging her young One upon her Bleſſing, not to ſtir abroad till ſhe return'd. She was no ſooner gone, but up comes a *Vulture* to the young *Eagle*, and ſets her ſo deſperately agog upon Roving, that without any more ado, ſhe ſprings into the Air, and after a ſhort Struggle with an inſuperable Difficulty, down ſhe drops Screaming upon the Sand. The old *Eagle* poſts away to her upon the Cry, and finding the *Vulture* with

with her, that had debauch'd her, ſhe tore him to Pieces upon the Place, and carry'd the young One home to her Neſt.

The MORAL.

It is utterly impoſſible for People to ſucceed in any Undertaking that is above their Strength and Ability. Youth is preſuming, and deaf to good Counſel, and never ſo ſenſible of its Faults, as in the Midſt of Danger; but when the Jeopardy is paſt, it commonly reſumes its former Preſumption. Flattery and ill Example are ſtill more prejudicial to young People, than their own Raſhneſs and Obſtinacy.

Civil Governments would have provided Laws to no purpoſe, in Favour of Orphans, if private Minors had no need of Protectors, and Guardians to manage for them; and if young Princes could, without the help of wiſe Counſellors and Regents duly diſcharge the Duty of Sovereignty. Therefore neither of 'em ought to take any thing in hand, eſpecially of Moment, without the previous Advice of fit and able Men, at an Age wherein they cannot be ſuppoſed to be endued either with a ſufficient Foreſight of what is to come, or Experience of what is paſt, or Moderation to govern the preſent; leſt they ſhould prejudice themſelves by the Weakneſs of their Judgment, or inconſiderate Heat of youthful Years. What I have ſaid in regard to Minority, may juſtly be applied to other young Men, that have exceeded it; for it is not to be ſuppoſed, that at their firſt entring on the Stage of the World, they can be Skilful enough to encounter the Cunning of thoſe Enemies, who by long Experience are become, as it were, Artiſts in Craft, Treachery, Fraud, Cruelty, broken Vows, and Promiſes,

Promiſes, and in ſhort all ſort of Iniquity. 'Tis true ſome Families are bleſſed with a wiſe Iſſue, even in their tender Years, but yet that Wiſdom will not capacitate them to manage ſuch Affairs, as they cannot be ſufficiently acquainted with, by Reaſon of their Age.

If thoſe very Perſons, who are the moſt vers'd and experienc'd in the Management of Affairs, often prove deficient, and leave their Matters in Diſorder and Confuſion; What can we expect from a hair-brain'd Youth, never inſtructed by Adverſity, who has nothing but his own ill-grounded Preſumption and Obſtinacy to ſupport him in, or carry him through any Undertaking? We may juſtly affirm, that a young Man, unleſs furniſh'd with natural Gifts and Endowments, in an extraordinary Degree, is not capable of ſucceeding in his Affairs, without the Help of a prudent Counſellor; ſuch as was the Count of *Flanders*, during the Minority of *Philip* the Firſt, King of *France*, who in the Beginning of his Regency quell'd the Rebels of *Guieme*, and delivered up into the Hands of that Young Prince, when of Age, the Adminiſtration of his Kingdoms, in the beſt Order he could ever have Wiſh'd.

But if the Counſellors of Princes were as Imprudent as the Biſhop of *Tomoree*, chief Miniſter and Superintendant of all the Affairs of *Hungary*, doubtleſs they would expoſe themſelves and their Prince to the ſame Misfortune as that unhappy Prelate did. *Soliman*'s Army, compoſed of above Two Hundred Thouſand Men, being drawn up ready to Battle; the *Hungarians* might eaſily have declin'd it, had not the favourite Biſhop, contrary to the Young King's Opinion, a Prince more Wiſe and Prudent than himſelf, and to the Remonſtrances of the Council of War, forc'd them to a raſh

raſh Engagement, not foreſeeing the utter Improbability of coming off Victorious, by the Means and Aſſiſtance of an Handful of Men. And, for a Confirmation of his Imprudence and ill Conduct, he commanded, contrary to all Reaſon, Three Officers of Note, who had been appointed for a Guard to his Majeſty, upon the firſt Diſorder of his Troops, to fall upon the Enemy, and ſo left the King's Perſon defenceleſs. Thus they all fell Victims to the indiſcreet Frowardneſs of one Man, or as the Biſhop of *Varadin* very well expreſs'd it, when he ſaw that *Tomoree* could not be prevailed upon to alter his Reſolution, *This Day*, cry'd he, *ſhall be Conſecrated to Twenty Thouſand Martyrs*; which was the Number of their ſmall Army.

'Twas on that Occaſion that one might have ſaid, that young King *Lewis*'s Counſel was more ſure and truſty, than that of a Grey-headed Man, who in one Day deſtroy'd his Prince, and put the Kingdom of *Hungary* into *Soliman*'s Hands. Thoſe who ſhall well conſider the Nature of Affairs, will find ſomething not unlike this, in the Conduct of *Charles the VIII.* it being certain that he undertook the Expedition againſt *Naples* of his own Accord, which proved very ſucceſsful to him, he Conquer'd that Kingdom, and made whole *Italy* tremble with his ſmall Army. But he was no ſooner in Poſſeſſion of it, than ſuffering Himſelf to be govern'd by the flattering Counſel of imprudent Miniſters he kept about him, who minding nothing but the Gratification of their own unbounded Avarice and Ambition, occaſion'd the Loſs of it in leſs Time than he had ſpent about his moſt glorious Conqueſts.

Do not infer from theſe two Examples, that the Adminiſtration is ſafer in the Hands of a young Prince, than in thoſe of a prudent Council,

able

able to account both for the Adminiſtration, and the Prince's Conduct. If ſome Miniſters of State have fail'd, through their too great Raſhneſs, Ambition, and Avarice, we may inſtance a great many, who moved by the Love of Virtue, have given very wholeſome Counſel, and faithful Advice to their ſeveral Princes. And indeed it would be ſomething wonderful, if in the Imitation of King *Charles the VIII.* a young light Headed Prince ſhould in any conſiderable Enterprize meet with the wiſh'd for Succeſs. For a daring Temerity, which is habitual to moſt young Men, is always Dangerous. Was it not for theſe inconſiderate, and ambitious Tempers, that the Fables of *Phaeton* and *Icarus*, were invented? The firſt, thinking himſelf capable of guiding the Chariot of the Sun, had like to have ſet the World on Fire; the other deſpiſing his Father's Counſel ſoar'd above the Clouds, and melted the Wax which held his Feather'd Supporters together.

We may juſtly compare to theſe Two raſh Youths, who rejected the Advice of their Parents, *Don Sebaſtian* King of *Portugal*, and *James the IV.* King of *Scotland*. This laſt, inſtigated rather by his own Vain-Glory, than by any real Provocation given him by King *Henry the VIII.* of *England*, levy'd a little Army, contrary to the Advice of his moſt faithful Servants, march'd directly to the City of *Berwick* to encounter the Earl of *Surrey*, who Headed the Enemies Army: And to ſhew that his imprudent Age, and irrational Conduct went Hand in Hand, he commanded all his Horſe-Men to alight, ſent back their Horſes, and march'd himſelf at their Head, with his Pike in his Hand, with an unparallell'd Raſhneſs. But his Valour without Diſcretion, not being able to reſiſt the Enemy, his Army was entirely defeated; he and

many Others periſh'd in the Combat, and *Henry the VIII.* tho' his Brother-in-Law, was ſo tranſported with a Deſire of Revenge, that contrary to all the Rules of Generoſity, and even common Humanity, he expoſed the Body of that unfortunate young Prince to the Fowls of the Air, inſtead of giving him an honourable Burial. As for *Don Sebaſtian*, his Courage puſh'd him on likewiſe to Danger, for he too wanted Prudence to govern his Valour, or rather his brutiſh Ardour; he was ſo forward to engage in the Defence of *Muley Mahomet* againſt *Abdemelech* in *Africa*, that though his Aſſiſtance had been Twice declined, he reſolutely perſiſted a Third Time, and with Fifteen Thouſand Men engaged the Enemy, whoſe Army conſiſted of above Sixty Thouſand. *Muley* himſelf, whoſe Part he had taken, and his own Council did their utmoſt to repreſent to him the inevitable Danger he blindly ran into, but nothing could ſtop the Impetuoſity of his Raſhneſs, and ſo he loſt his Life, and left the Kingdom of *Portugal* in ſuch a Condition that it narrowly eſcaped utter Ruin.

In one Word, it is a difficult thing to curb the Fury of a Young Man, whoſe Blood is hot in his Veins; and we find the wiſe Man often exclaiming againſt it with great Heat and Vehemency, not without good Reaſon, even in Regard to his own Family, ſeeing that probably his ſon *Rehoboam* was an Inſtance of it, which nearly concern'd him, if we may conclude ſo much from his ſubſequent Behaviour after his Father's Death, at which Time he contemptuouſly turn'd away all the old ſage Miniſters, that had had the Confidence of his Father, and gave himſelf up entirely to the pernicious Counſels of ſome young Fools that ſurrounded him. 1 *Kings*, chap. 12. v. 8. *But he forſook the Counſel*

Counſel of the old Men, which they had given him, and conſulted with the young Men that were grown up with him, and which ſtood before him. By which Proceeding he loſt Ten Tribes out of the Twelve that compoſed his Kingdom. And *Jeroboam*, having render'd himſelf Maſter of them, Reign'd over them with a deſpotick Power.

CHAPTER IV.

That a Favourite never ought to abuſe the Favour of his Maſter.

THERE was a Perſon of Quality, who took no greater Pleaſure, than in playing the *Buffoon* with ſome Drolls and *Mimicks* he had about him. One while a Young *Puppy* was all his Delight, but he put him off for Tearing his Silk-Stocking one Day as they were playing. Then he took to a *Parrot*, who was diſcharg'd alſo, for not ſpeaking ſome Days he was indiſpoſed. Then a Gameſome *Ape* he kept won his Heart by his Apiſh Tricks: This *Ape* took his Maſter one Day upon the merry Pin, and got a Deputation from him to do whatſoever he had a Mind to, in his Maſter's Juriſdiction, for the Space of one whole Day; he began the Freak among the *Pages* and *Lacquayes;* his next Step was to the Women's Dreſſes, and ſo by Degrees he went higher and higher, till he came to dip in the ſame Plate with his Maſter; from this Liberty he advanced to Kiſſing and Coakeſing of him, riding upon his Shoulders, and playing his Tricks upon his very Head, and his Maſter wonderfully pleaſed all this while with the Frolick: in the Confidence of this Freedom the *Ape* told him, *That the Barber had left three or four Hairs out of Order in his Beard, which, with his Leave, he could ſet right, he thought;* his Maſter bad him *do it, and welcome*, and in that Inſtant he pluckt off one of his *Whiskers*, but was turn'd out of the Houſe for it, with Shame and Indignation.

THE

The MORAL.

Our Likings, or Diſlikes, are founded rather upon Humour and Fancy, than upon Reaſon. Every Thing pleaſes at firſt, and nothing pleaſes long; to change without Reaſon is a Mark of Levity. Flattery and Grimmaces often make a deeper Impreſſion on the Mind of great Perſons, than Prudence and Wiſdom. An indiſcreet Man always takes more Liberty than his Patron deſigns to grant him; in fine, a too great Freedom and Liberty commonly haſten the Ruin of a Favourite.

Every Favourite will acknowledge, that the readieſt Way to forfeit the Favour of his Prince, is to uſurp a greater Power than his Maſter deſigns he ſhould; and nevertheleſs, moſt of them, by an Exceſs of Vanity and Ambition, expoſe themſelves to that Danger. We have no longer Regard to thoſe juſt Sentiments, when once we are arriv'd to the Height of Honour: We are dazled at the Splendor of a Crown. What we juſt now deſired ſo eagerly, becomes indifferent to us; like Children, we cry after new Play-things, which we grow weary of, and throw away; we are diverted with the bounded Proſpect, 'till we arrive at the Top of the Hill, where our Views are enlarged, and only terminated by the Immenſity of the Heavens.

Experience ſhews, that the chiefeſt Ingredient to render a Favourite Odious, is an ambitious Deſire to have an abſolute Government of Affairs; this renders him diſcontented with all his Prince does for him, makes him envy all that are above him, and leads him to the very ſupplanting the Author of his Greatneſs. *Sejanus* and *Cleander* aſpir'd to the greateſt Honours in *Rome*, tho' they were both diſappointed in their Purſuit.

Sejanus

Sejanus had gain'd the good Graces of *Tiberius* by his Policy, flattering Behaviour, and dangerous Compliances; afterwards his Ambition prompted him to make away, by Degrees, with all who ſeem'd to ſhare, or leſſen his Favour; he deſtroy'd the Prince's whole Family, and contriv'd the Execution of all that might have, or lay any Claim to the Empire. Now as he had but one Step to go further, and to lay his Benefactor in his Grave, by an untimely Death; *Tiberius*, who was vigilant and lookt about him, becauſe the Grandeur of *Sejanus* kept him in a continual Diffidence, prevented him when he leaſt expected it, and had him executed by an Order of the Senate, that very Day he expected the Empire.

Cleander was ſold as a Slave, but on the account of the Agreeableneſs of his Manners, his genteel Carriage, and his natural Compliance, he was made a Preſent of to the Emperor *Commodus*; who being a vicious Tyrant, abandon'd to the moſt filthy Luſt, and One who thought that Time loſt he employ'd in the Affairs of the Republick, entruſted *Cleander* with the Adminiſtration of the moſt important Concerns, and ſuffer'd him to have ſo great an Authority, that he render'd himſelf inſenſibly Maſter of his whole Court, Guards, and his own Perſon. From that time all his Thoughts were to open himſelf a Way to the Throne, by gaining the Love of the People, and getting rid of his Maſter, and in order to effect his Deſign, he bought a vaſt Quantity of Corn in a great Scarcity, thinking that by filling the Belly of the Hunger-Starv'd *Romans*, he ſhould oblige them to Fight for him; but it happen'd on the contrary, as an over-ruling Providence would have it, that the People, ſuppoſing him to be the Occaſion of that publick Dearth, roſe on a ſudden, and put him to Death.

There

There is another Sort of Inſolence, for which an indiſcreet Favourite commonly pays dear, and that is, when he ſpeaks without Reſpect, or his Words, and Behaviour ſeem to diminiſh the Prince's Authority; or in a boaſting Manner endeavours to ſhew his Weakneſs, cenſuring his Actions, retrenching his Liberalities, or making him recant of what he had ſaid, to ſhew with Oſtentation the Aſcendant he has gain'd. The High-Conſtable of *Luna*, who of all the Favourites has carry'd it higheſt, whenever the King had order'd, or given any thing of his own proper Motion, inſtead of endeavouring to reform his unreaſonable Orders, reſpectfully repreſenting to him, that they could not be executed without a manifeſt Detriment to the State, and his Majeſty, did on the contrary proclaim loudly and publickly, that the King's Liberalities could not reach ſo far, and that he underſtood the State of his Affairs better than he did Himſelf.

Admiral *Chabot*, being threaten'd by *Francis the I.* to be put into the Hands of his Parliament, anſwer'd him with too much Freedom, that he deſir'd no better Uſage, and even required, that his Life might be ſtrictly examin'd, that his Majeſty might not have room any longer, to doubt of his Innocence and Loyalty. The King took thoſe Words for *Bravado*, and was ſo exaſperated againſt him, that he would have certainly loſt both Life, and Honour, if his noble and generous Actions had not protected him, but however, his Arrogance depriv'd him for ever of the good Graces of his Prince.

Another Defect, or Vice, no more pardonable in a Favourite, is when Abuſing of the too great Liberty allow'd him, he ſets up for a moroſe Controller, or a proud Cenſurer of his Maſter's Imperfections

perfections; takes Pleaſure to contradict him, and oppoſe his Humour, and is pleaſed with an Opportunity of expoſing the Weakneſs and Infirmity of his Perſon. A King of *Egypt*, having order'd the Son of a Favourite of his, to place himſelf at a certain Diſtance, pierced his Heart with an Arrow as he roſe from Table, ſaying, *That if Wine had intoxicated him, and turn'd his Brain*, as his Favourite would have made him believe, *he could not have been ſo good a Marks-Man.*

If what has been reported of Mr. *Alenſon*, Brother to *Henry the III.* of *France*, and the famous *Buſſy* his Favourite, is true, the Hiſtory of it deſerves to have a Place here. Mr. *Alenſon*, in Merriment, one Day deſir'd him, that they might tell each other their Faults with all Freedom: "*Buſſy* excus'd himſelf very modeſtly, and "conſented that the Prince, as it was in his own "Power, ſhould reproach him with whatever he "could think on worthy of Blame, during his whole "Life: That for his own part he was not ſo much "depriv'd of his Senſes, neither was he ſo raſh "and bold to rehearſe, though in Jeſt, the Faults "and Imperfections of his Maſter. The Duke inſiſted on what he had propos'd, and began with the great Reputation that *Buſſy* had of being thought a Man of Courage among the Nobility, and adored by the Ladies, though the former look't upon him as a Coward, and the latter took him to be a croſs, ill-natur'd Fellow. He was ſo nettl'd at it, that without any more ado, he made this ſharp Repartee, *That if* Alenſon *was* Buſſy, *and* Buſſy *was* Alenſon, Buſſy *would not employ* Alenſon *for his Dog-keeper, he look'd ſo damn'd Ugly and Homely.* The Duke incens'd to the higheſt Degree, and ſo much the more becauſe it was a true Jeſt, cry'd ſeveral Times, *Ha!* Buſſy *it is too much, it is too much,*

much, Buſſy; and tho' *Buſſy* caſt himſelf at his Feet, and repreſented to him, that it was by his own reiterated Order, and that to Obey him he had done an extreme Violence to himſelf, he never was afterwards ſo much in his Favour, as he had been before: But on the contrary, when he was Murder'd by the Count of *Montſorreau*, who was jealous of him, on the account of his Wife; it was generally thought, that he had firſt the Conſent of *Henry the III*, to ſtab him, and the Approbation of Duke *Alenſon* the King's Brother.

'Tis neither prudent nor ſafe to provoke great Men, for let their Perſons, and Adminiſtration be what they will, there is ſtill a Veneration due to their Character and Dignity; and Injuries, Reproaches, or Affronts make ſo deep an Impreſſion on Princes's Mind, eſpecially if there be Suſpicion of Deſign in't, that, like Letters engrav'd on Marble, they never can be obliterated until the Marble is decay'd.

But to our main Purpoſe, it will not be altogether improper to ſay ſomething here of the Two Favourites of *Edward the II.* King of *England*, *Gaveſton* and *Spencer*, ſo notorious in Hiſtory for their bad Conduct. The Victorious *Edward the I.* Father to the young Prince we are going to ſpeak of, had educated him in the ſtricteſt Path of Virtue by ſolid Inſtructions, and great Examples of Prudence and Valour; but all his Endeavours and Cares were obſtructed by Two great Oſtacles: *Firſt*, That young Prince had vicious Inclinations, and Nature prevailing over Precepts, he reſolv'd to gratify a Paſſion no leſs fatal to the State than himſelf. *Secondly*, He reſign'd his Heart up entirely to one *Gaveſton*, an *Italian* of but low Extraction, but a Perſon of that extraordinary Beauty that he might have match'd with any of the moſt

celebrated Ladies, for the Exquiſiteneſs of his Shape, his Air, and Features. *Edward* ſtruck with this engaging Perſonage, grew ſo corruptly fond of him, as to make the Character of the Lover and the Favourite infamous. But they, after they had paſt the Bounds of Virtue, eaſily got over thoſe of Modeſty, covering no longer their exorbitant Diſſolutenels with the Veil of Silence and Obſcurity: upon which the King becoming acquainted with this, was ſo ſenſibly touch'd with Grief at their ſcandalous Life, that he haſten'd the Exile of that wicked Favourite.

Some time after, the King feeling the Approaches of Death, gave his Son *Edward the II.* his laſt Orders and Admonitions in the Preſence of a great many Lords and Barons, who ſtood about his Bed. *He clearly repreſented to him, that the Throne, to which Providence would ſoon exalt him, ſhould cover him with Infamy and Diſhonour, if Virtue and Piety were not the Foundation of it; that the paſt Lewdneſs of his Youth, which till then every one had beheld like a private Perſon's Irregularities, would for the Future be lookt upon as the Debaucheries of a King, equally deſtructive to the Prince and Subjects. That ſo pernicious an Example would corrupt all his Subjects; for ſuch as the Fountain is, ſuch will be the Stream; nor would they ſuffer him to puniſh them with Juſtice, if he himſelf ſet a Pattern to ſo irregular a Behaviour: That if he did not elevate himſelf by his Virtue, above the reſt of his Subjects, his Crimes would debaſe him infinitely below them all, and an univerſal Contempt, and Diſdain would be the Conſequence of ſuch an execrable Conduct. In fine, that if he did ſlip that fair Opportunity of returning from his Errors, he never would recover it as long as he liv'd After ſo wholſom an Advice, the King upon his Death-Bed*

conjur'd

conjur'd him upon God's Bleſſing, and his Own, never to recall that Villainous Gaveſton; *he exhorted him not to promote any to honourable Employments but the true Nobility, and Perſons diſtinguiſh'd by their Merit and Virtue; he out of his paternal Affection warn'd him, that the Lords and Barons never would ſuffer above them Perſons unworthy to wait on them; laſt of all he conjur'd the Lords themſelves to continue Loyal and Faithful to their King, and to keep at a Diſtance that dangerous Viper he had baniſh'd.*

The Prince and Barons obliged themſelves by a ſolemn Oath, in the Sight of Heaven, religiouſly to fulfil his laſt Will, and Teſtament; and few Moments after, that good King took his Leave of this World, with a greater Satisfaction and Comfort, than he actually had Reaſon to have; his Son quickly approv'd of that receiv'd Maxim, that *dead Lions can't roar*, or as the French ſay, *Les Morts ne mordent pas.* He thought it a Kind of Superſtition, to regulate his Conduct by the Preſcriptions of a Man in his Grave, the Oath he had taken troubled him a little, but when Conſcience is no longer tender and ſcrupulous, Oaths are no more binding than Promiſes. He that will break his own Word, will ſoon tranſgreſs the moſt ſacred Proteſtations and Vows, and every Engagement becomes brittle, if its Foundation be not cemented with Probity and Religion.

We had a great Inſtance of it at the Death of *Edward the I.* That noble Prince, who Reign'd like a Father and a King, had no ſooner left this perfidious World, but they had no longer Regard to the Memory of his departed Soul; his Son's following Deportment was a plain Demonſtration, that the Tears he ſhed at his royal and tender Father's Funeral, were a counterfeit Lamentation, and rather an Oſtentation of Sorrow, than an Indication of it.

Thoſe very three Things which he had moſt ſtrictly recommended, were the moſt neglected. The *Firſt* was, Never to recal *Gaveſton*. The *Second*, To carry his Bones in the Middle of the Engliſh Army, until *England* was Revenged of *Scotland*. The *Third* was, To apply to certain charitable Uſes a Sum of Money he left for that Purpoſe: But not one of theſe was executed. Every Body waited with Impatience the firſt Steps, and what Courſes this new King would take, but his wicked Inclinations, incapable of a long reſtraint, quickly broke out into the wildeſt Extravagances, and ſatisfy'd all the World what *England* was now to expect from the King. The return of his Favourite was his chief Ambition, and the only End of his inordinate Deſires. His Oath, and that of the *Barons* were a great Impediment to the Execution of his Deſign, tho' he was not ſo ſcrupulous as to boggle much at his own, if he had not apprehended the *Barons*, who in an Age plain, ſimple, and ſincere were of a Temper leſs tractable, and not of ſo complaiſant an Humour as their Poſterity has been ſince: The Apprehenſion he was in, with an alternative of Sadneſs, reduced him to a deep Melancholy, and brought him to ſuch a State of Weakneſs, that thoſe very Perſons, who had it in their Power to relieve him, pity'd what he endured. Every one was amazed to ſee that young Prince abandon the Helm of his Kingdom, at a Time when he ſhould have ſignaliz'd himſelf. But a flattering Courtier ſoon extricated him from that Perplexity, Prince's Palaces are very ſeldom without ſuch hungry Paraſites, whoſe Riſe, and Preferment are often founded on the total Ruin of the State. This inſinuating Shark taught him, that, as he was a King, it behov'd him to command as ſuch, that the Grumbling of the Nobility would not be of

any

any long Duration, and at the Worſt he could but teach them their Duty, and bring them to their Obedience; and in fine, that *Edward the I.* his Father might, whilſt he was alive, have required an Obedience which his Aſhes had no Reaſon to expect to be paid them.

That crafty Prig was not ignorant, that ſimple Probity, and down-right Honeſty, ſeldom lead to Grandeur; but that a ſubtil and flattering Genius was neceſſary to gain the Favour of a weak and unthinking Prince; and he lookt upon the great Road of Virtue and Juſtice to be no more than thoſe *Buoys* in the Sea, which always keep the ſame Poſt, and are of no other Uſe than to give Notice to thoſe that paſs along, to keep at a Diſtance from the Shelf, if they intend to avoid Ship-wreck: Thus, not contented to have given this pernicious Advice, he offer'd the King to fetch *Gaveſton*, which proffer was accepted and executed. The Nobility having had Intelligence of it, endeavour'd in vain to diſſwade the King from following ſuch wicked Counſel, but there was no Remedy for't, he ſpoke like a King that would be Obey'd, all they could do was to requeſt ſome particular things of him, in order to diſcharge their Duty to the laſt Will of the deceaſed, all which he promiſed; and for the preſent they ſeem'd to credit his Words, tho' they could not be without great Fears, that a Prince guilty of Perjury to his Father, would ſcarce keep his Word to his Subjects; and their Fears were fully juſtified by the Event. Notwithſtanding his following Misfortunes were a plain Demonſtration, that Heaven ſeverely puniſhes Perjury, tho' palliated with the moſt ſpecious Pretences.

Gaveſton's Arrival at Court was a matter of the higheſt Joy and Triumph to the King, and to all the Train of profligate Dependants; but all that

had

had any Character for Sobriety and Wiſdom were greatly concerned at a Return which they foreſaw would be the Ruin of the Nation, they knew very well that a baſely born Favourite, without Capacity, Honour, or Conſcience, would doubtleſs abuſe his Power. He was cut out rather for a *Debauchee*, than a Counſellor to govern the King and State; and indeed it was not long before King *Edward the II.* gave Inſtances of Miſmanagement; he put into the Hands of his Favourite the whole Adminiſtration of his Kingdom, and ſlighted the *Barons*. The ancient Nobility, hitherto ſo much eſteem'd, was obliged to wait a long Time in the King's Anti-Chamber, whilſt *Gaveſton* had a free Acceſs to the King; they being exaſperated at ſo injurious a Diſtinction, caſt about for a Revenge upon *Gaveſton*, and firſt they thought, that if the King was marry'd, it would perhaps take him off from his filthy Inclinations, and balance in his Heart his Favourite's exorbitant Power; Madam *Iſabel*, Daughter to *Phillip* King of *France* was propoſed to him; he liked her, and went in Perſon to fetch her; but her Beauty and Merit, though great, had not Influence enough over the King to break the Inchantment; *Gaveſton*, after a ſmall Contention with that beautiful Lady for the King's Heart, ſaw himſelf the ſole Poſſeſſor of it.

Edward marry'd him afterwards to one of his near Relations, and created him Earl of *Cornwall*, made him his chief Miniſter, and gave him the Diſpoſal of the moſt honourable, and beneficial Places, the abſolute Management of Affairs both Civil and Military, he left to his Care all ſorts of Treaties, and Negotiations; in ſhort, the Government of the whole Kingdom. But this Prime Miniſter had two great Faults that hindred the Succeſs of his Miniſtry, his Head-piece was very

very unequal to ſuch a Task, and he was of the ſame Humour with the King, whereas he ſhould have imploy'd Perſons of Honour, Merit, and Ability, who might have aſſiſted him in the Bearing up ſo heavy a Weight (like a learned Phyſician, who finding the caſe of his Patient deſperate, never fails to call another, who under Pretence of Conſultation helps him at a dead Lift) he made uſe of no others than Flattering, Selfiſh, Brutiſh, Haughty, and Inexorable Men, chuſing to run the hazard of Shipwreck, rather than truſt himſelf to the Diſcretion of Pilots more Skilful than himſelf. One may eaſily imagine what a Deluge of Diſorder overflow'd *England* at that Time, the ſacred Rights of Juſtice were ſoon trampled under Foot, the ancient Laws were depriv'd of that tranſcendent Brightneſs, that render'd them ſo venerable; there was none but ſordid, and corrupt Judges; Rewards, which wiſe Princes divide among virtuous and deſerving Men, were ignominiouſly proſtituted to Flattery and Vice.

Gaveſton was not only the prime, but alſo the ſole Miniſter, it would have been a Crime to oppoſe his Will, or to croſs his Projects; as ſoon as any one had diſpleaſed him, he might depend upon the incurring of the Vengeance of a Man, who did not ſcruple renewing old Quarrels, Witneſs the Biſhop of *Cheſter*, whom he ſent to Priſon becauſe of the Notion he had that Prelate had been acceſſary to his firſt Baniſhment. The whole Nation ſhew'd their Reſentment to ſuch intolerable Inſolences. The ancient Nobility complain'd, that Perſons baſely born, and without Virtue had the Precedency before them; the moſt ſagacious were incens'd to ſee in their Places, Men unexperienc'd and unvers'd in Affairs. The Soldiers griev'd to have expos'd their Lives, and at laſt to go unrewarded, and ſee themſelves

ſelves abandon'd and forſaken like old Buildings that fall into Ruin, and Decay. The Rabble exclaim'd, and publiſh'd every where their Diſlike, and what they endured under ſo vile a Ruler. The Earl of *Cornwall* had Notice given him of the threatning Storm, but ſhutting his Ears to Prudence, and Precaution, and intoxicated by his Pride, Pomp, and Luxury, he determin'd to venture the Surprizal and encounter the approaching Danger. Tyranny, and Ill-treatment together, with that unheard-of Preſumption, awoke at length the Lords, and Barons, and opening their Eyes made them plainly ſee the urgent Neceſſity they were in to ſuppreſs that daring Ambition either by gentle Treatment, or by Force of Arms. *Lincoln*, *Warwick*, and *Pembroke* were the moſt earneſt and diligent on that Occaſion, whereon the publick Good and Welfare of the Nation depended; and firſt to try what they could do by Intreaties, they Petitioned the King. The brave *Lincoln*, who ſpoke in the Behalf of the Reſt, repreſented to him the extreme Neceſſity that prompted them to give him an Account of the deplorable Condition his Kingdom was then in. That they found in his Perſon a very good Prince, but that his Authority was inſolently abuſed. That the inſupportable Arrogance, and other hideous Vices of his too much belov'd Minion caus'd his Subjects to groan. He added, that they had violated their Oaths, by conſenting that *Gaveſton* ſhould be recall'd, out of Complaiſance to his Majeſty, that tho' he had made them many Promiſes, he had not kept one of them; that *England* formerly filled with Joy, Happineſs, and Glory, was now become the Seat of Confuſion, Infamy, and Trouble; that if the King was grown inſenſible of his own Reputation, and if he might ſo ſay, trampled it under Foot, they would be mindful

mindful of it in his Stead. That the ſame Arms they wore in Defence of his Perſon, ſhould be employ'd for the Preſervation of his Honour; and finally, that they gave him his Choice between the inevitable Loſs of ſo many loyal Subjects, and that of ſo unworthy a Miniſter.

Edward, alarm'd at ſo ſurprizing an Harangue, did his Endeavours to get Time to give in his Anſwer, but they oblig'd him to declare himſelf immediately; and ſeeing the Party was too ſtrong he yielded, maugre his inordinate Paſſion, and ſent *Gaveſton* into *Ireland*, not as an Exile, but as his Lieutenant there, ſo great was his Diſſimulation. The Nobility ſatisfied with the Succeſs of their Enterprize, that had no other Aim than the Proſperity of the Nation, withdrew, thinking that *Gaveſton*'s Removal from Court, would have reeſtabliſh'd the Peace, and Tranquility of the Kingdom, that Oppreſſion would ceaſe, and Abuſes, and Errors would be reform'd; but it brought no Eaſe or Alteration, the King always kept a ſecret Correſpondence with him, and being animated and mov'd by the ſame Spirit, did not at all change his Conduct: this made ſome ſubtle and penetrating Men conclude, that nothing but *Gaveſton*'s Death could avert the impending Deſtruction from the King and his Realm. Now *Edward* bewail'd the Abſence of his Minion; the bold, and confident Manner, after which they had raviſh'd him from his Boſom, ſtill encreaſed his Reſentment, and ſome thought that he harboured a Deſire of Vengeance, tho' in reality he was very far from it, he was haughty and fierce when he gratified his deteſtable Paſſions, but he prov'd ſoft and effeminate on this Occaſion, far from entertaining in his Heart the Thoughts of Revenge, by making private Preparations againſt the *Barons*, he was ſo

baſe as to Cringe to them; he ſent for to Court the Chiefs of thoſe who had extorted *Gaveſton*'s Exile, where he Reaſon'd them out of the Senſe of their then light, becauſe paſt Injury: and ſo artfully diſpoſed their Minds, that he obtain'd once more *Gaveſton*'s Return, who appear'd again follow'd by a Crowd of Adorers; his Heart puft up with Vanity and Pride, feeding on Rage and Vengeance, that burnt in his Breaſt, Diſpoſitions naturally tending, nay never failing to gain the publick Envy and Hatred; ſo that this new turn of Fortune was not of any long Continuance, by his and the King's Imprudence; they never took any Care to prevent a new Confederacy of the Lords and Barons. And inſtead of behaving themſelves with more Precaution in their Diverſions, which we may better term Debaucheries, being no longer withheld by Shame, they took Delight in expoſing them to the Eyes of the World; in fine, *Gaveſton*'s Inſolence increaſed in Proportion to the King's extravagant Fondneſs for him, he inſulted over every Body, without any Reſpect to Sex, or Perſons; nay, he publickly gave flagrant Inſtances of his Hatred, an Imprudence, uncommon to the *Italian*'s Character, who uſually Bite before they Bark. The King's Treaſure was ſoon exhauſted, he wore or pawn'd, at will, the Jewels of the Crown. That rich golden Table of ſo conſiderable Value was privately convey'd away. There was nothing remaining to defray the Expences of the Kingdom, no Preferment to be had from the King but by *Gaveſton*'s Mediation, his Creatures were the only Ones advanced, Slaves and Paraſites were the Idols of the Court. *Gaveſton* had the King's Power, and the King had nothing left, but the vain and empty Title of a Sovereign. At laſt the Prelates, Earls, and Barons, reſolving to vindicate

cate the Publick and their own Injury, came well guarded to the King's Palace, and without Complement told him the Reaſon of their coming *i. e.* they vehemently preſs'd the King, that he would oblige *Gaveſton* to quit the Kingdom; their fiery Eyes, full of Indignation, gave him enough to underſtand, that he muſt not pretend to appeaſe them, but by complying with their Requeſt, and ſo with great Reluctancy he agreed, that *Gaveſton* ſhould retire into *Flanders*. Then they thought he was loſt for ever; every one ſhouted for Joy, for the Diſſipation of the impending Storm, that had threaten'd the whole Kingdom. Not long after, *Edward*, overcome by his immoderate, unmanly, and infamous Paſſion, reſolv'd at any Rate to ſatisfy himſelf, and ſo ſent for *Gaveſton* again, and undertook to protect him againſt all thoſe who would preſume to ſpeak againſt him. But notwithſtanding his threatning Words, the Lords and Barons privately prepared themſelves to revenge the Outrages they continually receiv'd; and whilſt *Gaveſton*, who had the bad Quality of ever-hating thoſe he was once averſe to, reign'd with more Inſolence than ever: They unanimouſly took up Arms. The King and his Favourite had not Time enough to keep off the fatal Stroke. *Gaveſton*, being ſenſible at laſt of his approaching Overthrow, reſolved to look out ſome Place, where he might retire and live with ſafety, but things were at preſent too far gone, to admit the ſucceſsful Performance of any ſuch Reſolution: So that he was obliged to ſtand his Ground with ſuch an inconſiderable Body of Men, as his own ruin'd Credit, and the contemptible Authority of the King, his Maſter, were able to raiſe, and which at laſt proved of no real Service to him. He was become ſo odious to all, by reaſon of his former oppreſſive Adminiſtration,

that he was not able to levy a ſufficient Number of Men to form an Army; and thoſe few he had got together he knew not how to truſt: Thus hurried as it were down a Precipice, reduc'd to the laſt Extremity, abandon'd by his Friends, whoſe former adherence to him proceeded, not from any real Affection for his Perſon, but depended entirely upon his good Fortune, he retir'd to *Scarborough*, where he offer'd to capitulate, but his Propoſals were rejected, upon which, he was neceſſarily oblig'd to ſurrender himſelf into the Hands of his Enemies, from whom, in all Probability, he expected no Favour, nor was therein deceiv'd: They ſtript him of all his Glory, and being reſolv'd to Sacrifice him to the publick Indignation, they immediately cut off his Head, to make ſure work on't. Thus he fell in the Midſt of his Proſperity, overwhelm'd with the Weight of his own Grandeur, not thinking that unconſtant Fortune never fails to depreſs thoſe ſhe had before elevated: Such was the Deſtiny of this mighty Favourite, whoſe Power, Grandeur, and good Fortune raiſed for a Time the Admiration of *Europe*; but however proſperous in ſome of his Affairs, he was ſtill ſo unhappy, as not to find one Friend that Pity'd him whilſt Living, or to undertake the Juſtification of his Memory after his Death.

Edward, now grown an Enemy to Buſineſs, entirely neglected his chiefeſt Concern, *viz.* The War againſt *Scotland*, his Thoughts being taken up about finding out ſome new Favourite, to whom he might impart his moſt ſecret Thoughts, and thereby in ſome meaſure eaſe his troubled Mind, and ſooth the anxious Cares which continued to haraſs and diſquiet it: A Flatterer alone was capable of pleaſing him, whilſt his Ears were ſtopt againſt all ſerious and ſincere Admonitions; hence proceeded

ceeded his ſubſequent Misfortunes, and theſe wrong Steps proved at laſt fatal and deſtructive to himſelf. Probity, Juſtice, Capacity, Magnanimity were not the Qualities he required in a Miniſter, he encouraged none but mean, fawning, and inſinuating Wretches, who can put on a Thouſand different Shapes, and at all times concur with their Lord and Maſter in Humour and Opinion. *Edward*'s Choice fell at laſt on a young Gentleman Nam'd *Spencer*, whoſe cringing pliant Temper he had at ſeveral times ſufficiently experienced. The Monkiſh Writers of thoſe times, who generally attributed all uncommon Events to diabolical Charms and Incantations, report, That an Old Woman, who was ſhrewdly ſuſpected to have an Intercourſe with an infernal Imp, inſpir'd the King with that fatal Friendſhip by Witchcraft; and 'tis very probable, that the prodigious Effects of his unruly Paſſion gave Riſe to ſuch an Opinion; for never was there a Favourite more Inſolent in his Favour, nor a King more Unreaſonable in his Indulgences. *Edward*, ſeriouſly reflecting on the unhappy Cataſtrophe of his exorbitant Kindneſs to *Gaveſton*, could not but conclude, that the *Barons* never would ſuffer him to be govern'd again by one Miniſter only. What was paſt was a true Mirrour of the future; and tho' *England* was lately free'd from inteſtine Broils, and Diſtractions, and a Truce made with the *Scots*, yet a ſmall Matter was capable of re-kindling the not well extinguiſh'd Fire of a Civil War. But his Deſtiny, if we may ſo call it, having a greater Influence over him than common Prudence, hurry'd him on to the Brink of the Precipice. The Reſult of theſe Thoughts was to have another Minion, whom he immediately took to him in a ſplendid manner, and advanced him at one Step

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to the Dignity of Lord Chamberlain. Perhaps this new Favourite had not all the evil Qualities of his Predeceſſor, but however he had his craving Ambition, and furthermore ſome common politick Notions, whereby he was enabled to carry Things to a great Height. His firſt Care was to render himſelf abſolute Maſter of the King's Favour, which effected, all Places of Profit, Titles of Honour, and all other Royal Favours were ſolely and entirely at his diſpoſal. He ſuffered none at Court, but thoſe who were devoted to his Service; he kept Spies in all Parts of the Kingdom, and all thoſe, whoſe Inclinations towards him were any ways ſuſpected, he took occaſion to Employ at a diſtance; he had the Cunning to ſtrengthen his Intereſt by maintaining a good Correſpondence with the Queen; who, being the King's Conſort but by Name, thought, by her good Intelligence with that puiſſant Favourite, to advance her languiſhing Authority. But She was ſoon ſtreighten'd by *Spencer*'s Emiſſaries, who corrupted, and won to their Maſter's Intereſt, the Officers, and Ladies of Honour, that attended that noble Princeſs. He prevail'd further on the King, that no Grant ſhould paſs before he had firſt peruſed it. The Pretence of a ſingular Zeal for his Maſter's Honour, ſerv'd to cover a Court-Maſter-Piece, that tended only to the Favourite's Intereſt, ſince the true Intent of it was to keep his Enemies from Court. Now *Spencer*, employ'd in ſelling and diſpoſing of the moſt beneficial Places, did not forget Himſelf, nor his Relations; he heap'd up vaſt Riches in a little time, and bought ſeveral conſiderable Eſtates: as to thoſe Perſons, who were not Baſe enough to Obey him in all things by a ſervile Compliance, he took care to ſend them far enough off, either by his abſolute Autho-

Authority, or under the Pretence of procuring them Employments in *Ireland*, *Wales*, or elſewhere. He had ſuch good Intelligence from all Corners of the Nation, that he was immediately apprized of the leaſt Motion of any of the Subjects; he now and then ſpread falſe Reports, in relation to foreign Affairs, to keep them in Ignorance of what paſt at Home: he ſtudy'd at firſt, and labour'd to gain the ancient Nobility, by a Formality of good Manners, and an affected Civility; but finding them inflexible, he choſe to deſpiſe them; and to mortify them the more, he proſtituted the Titles wherewith they were dignify'd, and advanc'd moſt of his Relations; his Father grew alſo in great Favour with the King, who created him Earl of *Wincheſter*. The Earls and Barons, jealous of the Glory of *England*, and their own Honour in particular, beheld ſuch corrupt Doings and Enormities with an unſpeakable Grief; and in order to remedy it, they held a private Meeting at *Scarborough*, maugre a Multitude of Spies, which *Spencer* employ'd in all Parts.

Thomas *Earl of* Lancaſter, *One of the chief Lords then preſent, laid before them the Corruptions of the preſent Times, the Inſolence of the new Minion, and the ſhameful Effeminacy of the King, who expoſed the Realm for a Prey to Rapine, Oppreſſion, and Injuſtice.* Hereford *urged to the Aſſembly, that they ought Perſonally to wait upon the King, and inſiſt upon a Reformation of the State.* Maubray, Mortimer, *and ſome Others, were ſtill hotter.* Clifford *repreſented to them, that* Spencer *was more formidable than* Gaveſton *ever had been; becauſe, as he was an Engliſh-Man born, he was better acquainted with the Engliſh Conſtitution. That ſuch horrible Diſorders did not admit of any moderate Remedies. That nothing but Force alone could effectually*

fectually re-eſtabliſh Peace and Tranquility. That by truſting any further to the King's fair Promiſes, they would but give him a fair Opportunity of making them rue ſuch their Imprudence and Credulity, by ridding his Hands of them. That in ſhort, they muſt Petition Sword in Hand, if they deſign'd to obtain a ſatisfactory Anſwer, and advantageous Conditions.

This plain and ſeaſonable Diſcourſe of a Soldier, but a Soldier whoſe undaunted Courage was upheld by an eminent Birth, and true Valour, made a deep Impreſſion on the reſt of the Nobility's Minds, already exaſperated; upon this they preſently fell to work, and took up Arms. *Mortimer*, a young, fiery Gentleman, firſt enter'd the Liſts, and like a furious and implacable Enemy, ravag'd *Spencer*'s Eſtate, and left it like a Deſart. *Spencer* ſoon inform'd his Maſter of this, and aggravating the Injury, endeavour'd with all his might to excite him to a Revenge. *Edward*, in Doubt whether he had beſt take this bold Enterprize for a State Affair, or a private Injury done to his Favourite, iſſued out a Proclamation, enjoining the Authors of the Havock to come immediately, and Juſtify themſelves, or to quit the Kingdom, and not to preſume ever to come into it without his Leave. Upon Publication of this Order, the Nobility thought it to be their Common Intereſt to prevent the Execution of it, and openly to defend *Mortimer*, and what he had done. They augmented their Troops, ſo that all together they compos'd a powerful Body. *Now for to palliate this Inſurrection, which ſeem'd not much unlike a Rebellion, they ſent to the King to aſſure him, that they had no Deſign upon his Perſon, nor his Authority; that, on the contrary, they would have a particular Regard to his Honour and Dignity: But, as the State was daily*

Daily falling to Ruin, their earneſt Requeſt to him was, that he would remove the Authors of the Calamities of his Subjects; or at leaſt agree, that ſome diſintereſted Judges ſhould call them to an Account for their male Adminiſtration. They concluded with ſeveral Proteſtations to the King, that if he would concur with them herein, he ſhould ſoon ſee them at his Feet, ever demeaning themſelves like faithful, and loyal Subjects: but if he ſhould demurr upon it, they might without a Crime, behave themſelves like Men unwilling any longer to remain idle and unactive Spectators of the Miſeries, which his Obſtinacy would occaſion to their Country. The King was not ſo void of Penetration, but he eaſily perceiv'd, that this Petition differ'd but little from a poſitive Command; he had no other Support than the empty Title of a Sovereign, whilſt the confederate Nobles, ſupported by the Rabble, in a plauſible Cauſe, had all the Reaſon imaginable to expect conſiderable Supplies. Reflecting on the ill Diſpoſition of his Affairs, and finding himſelf not Strong enough to Oppoſe them, he knew not what to do; but *Spencer* himſelf advis'd him to yield for the preſent, and to take another Opportunity for it. So without abandoning his Favourite to the Fury of ſo many incens'd Enemies, he gave them this moderate Anſwer, *That in examining the Contents of their Petition, he had taken Notice of ſeveral great Tokens of Juſtice; that if the Caſe was ſuch as they had repreſented it, he was ready with all his Heart to concur with them in the Reformation of the State; but as Ill-Will and Malice often execute their Deſigns under the Maſk of publick Intereſt, and that under the Pretence of Reformation untoward Projects were often conceal'd, he would rather lay their Grievances before a Parliament, than decide them himſelf by his own Sovereign Authority.*

That if ſatisfied with his good Intentions, they would lay down their Arms, and truſt to the Effects of his Reſolution, and the Parliament's Deciſion, which would redound much more to their Honour, and the Benefit of the State, the Parliament ſhould meet without Delay. The Lords and Barons not doubting, but this Conceſſion of the King would anſwer all that they could deſire for the pulling down of *Spencer*, his Villanies being ſo many and publick, and the Perſons who were to judge him ſo uncorrupt, that his Sentence of Combination could not fail, after a fair legal Proceſs; they therefore readily embrac'd the Offer: But common Prudence would not let them lay down their Arms, and as they could not keep up an Army without great Expences, and giving juſt Suſpicions to the Court, they judiciouſly reſolv'd upon this Expedient, that each of them ſhould keep, at his own Houſe, ſuch a Number of Men as ſhould be neceſſary for his Security, diſpoſing of the reſt of the Troops in ſuch a Manner, that they might be join'd again with Eaſe, if there was Occaſion for it. The Writs for the Calling of a Parliament, were ſent all over the Kingdom; in the mean Time the Court made what Intereſt they could to get thoſe Elected whom they thought Well-wiſhers to *Spencer*, but the *Barons*, having had Intelligence of it, render'd their Efforts to that purpoſe ineffectual, the Subjects were too well acquainted with the Diſorders and Calamities of the State, not to declare themſelves in Favour of a Reformation, that could alone re-eſtabliſh the Tranquility of the Kingdom, and reſtore it to its priſtine Vigour. When the Day appointed for the Meeting of the Parliament came, the *Barons*, ſomething Miſtruſtful, went to the Houſe accompanied with a ſtrong Guard of Men of approv'd Fidelity and Courage,

Courage, who wore White Girdles for a Mark of Diſtinction. On the other Hand, the Favourite did his utmoſt Endeavour to form a Body of what Friends, Relations, and Men he had been able to get together. The Citizens of *London* doubled alſo their Guards, being apprehenſive of the fatal Miſchiefs that might enſue, in caſe the oppoſite Parties ſhould proceed to Violence. As ſoon as the Speaker of the Houſe of Commons had been preſented to the King, according to Cuſtom, and that he had approv'd of him, that Prince made a Speech to both Houſes in theſe Terms. *That he had call'd a Parliament, and aſſembled the Lords and Commons to demand their Aſſiſtance and Advice. That he was inform'd that his Subjects were ill-treated and abuſed, and that the whole Kingdom groan'd under the Weight of grievous and inſupportable Oppreſſions. That he was very far from approving of any ſuch Diſorders; nay, that he never would ſuffer them. That if they could diſcover the Authors, he would Puniſh them according to their own Deſire. That many things could not but eſcape the Knowledge of a King, overwhelm'd with the Weight and Diverſity of Affairs; concerning which the Parliament, that neceſſary watchful Eye of the Kingdom, was to advertiſe and undeceive him. He told them, that this Enquiry ought to be made without Affection, or Partiality: That ſuch an important and ſolemn Aſſembly, as theirs was, ought to be free from all Paſſion; That the Perſonal Actions of their Sovereign did not at all come under their Cognizance, becauſe they did not concern the Publick, and that his Affection for any particular Perſon was not a ſufficient Reaſon for their Hatred towards him. He added, that if the Court had its Diſorders and Corruptions, other Parts of the Nation could not be ſaid to be free from erroneous Principles,*

and depraved Morals. That they nevertheleſs ſeem'd entirely to overlook the Latter, though abundance of his poor inferiour Subjects were daily and beyond Meaſure haraſſed and aggrieved through the exorbitant Practices of ſeveral of the Nobility. That it was inconſiſtent with Juſtice to inflict Puniſhment upon one Oppreſſor only, and ſuffer ſeveral Thouſands to perſiſt undiſturb'd in their Wickedneſs; that the Parliament would atchieve an Action worthy eternal Praiſe, if in enquiring into the Miniſters Behaviour, they would alſo enquire at the ſame Time into the Conduct of all others under the ſame Charge of Oppreſſors. Laſt of all, that he would inviolably preſerve all the ancient Priviledges belonging to the Lords and Commons in Parliament aſſembled, eſpecially that of the free Liberty of Speech; but that if they any ways exceeded the Bounds of their Duty, either by injuriouſly reflecting on his Perſon, and derogating from his Honour, or by encroaching upon his Prerogative, their pretended Priviledges ſhould no longer ſcreen them from the Puniſhment due to ſuch Offences. So plain a Diſcourſe intimated ſufficiently to the Parliament, the Deſires and Inclinations of the Court, but it had but little Influence on them. Nevertheleſs, they firſt out of Formality examin'd ſome inconſiderable Miſdemeanours, then they proceeded in a publick manner to enquire into the Original and Source of the Evil; no ſooner were the Diſpoſitions of the Houſe known, but there was brought from all Parts full and pregnant Evidences againſt the Favourite: After a ſhort Deliberation, the Reſult of their Opinion was, that all the publick Miſchiefs ſprang from the ſame Fountain; and *Spencer* was impeach'd of Inſolence, Injuſtice, Corruption, of heinous Neglect of the publick Intereſt, and immoderate Avarice in reſpect to his own. The

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few Friends he had left prov'd timorous and unactive. Some indeed, induced rather by the Vain-Glory of diſplaying their Eloquence, than any Hopes of his Deliverance, or Juſtification, ſpoke in his Behalf; it was almoſt Unanimouſly agreed on, that the Misfortunes which *England* then labour'd under, were occaſion'd by the Favourite's inſatiable Ambition and Avarice; that Corruption and Bribery had been introduc'd among thoſe who were appointed to be the Adminiſtrators of Juſtice, as likewiſe amongſt the Nobility, and other Orders of Men; it plainly appearing that the Places of Judicature, Church-Preferments, Titles of Honour, Dignities and Military Employments, had been ignominiouſly proſtituted, and expoſed to Sale, as it were in a publick Market. The Torrent was ſo violent againſt *Spencer*, that inſtead of out-braving the Storm, he ought to have ſtriv'd Might and Main to appeaſe it; but he confidently relying on the King's Protection, inſulted even his own Judges. That daring Impudence ſtill more incens'd his Adverſaries: Upon which both Houſes of Parliament voted the *Spencers* guilty, and immediately paſs'd an Act to Baniſh them the Realm, which they ſent to the King, with the chief and fundamental Reaſons of their Proceeding. *Edward*, as Faint-hearted in the leaſt Adverſity, as Preſumptuous in Proſperity, confirm'd it: This Act was immediately put in Execution, and the two Courtiers were ſent under a ſtrong Guard to *Dover*, where they took Shipping to go in Purſuit of a more conſtant Fortune elſewhere. Young *Spencer* appear'd undaunted at ſuch a ſudden Shock, and bore the Bitterneſs of ſo fatal a Diſaſter with an uncommon Greatneſs of Soul; and ſtill depending on his Maſter's Friendſhip, and deſpiſing his Enemies, he privately took his laſt Farewel of *England*,

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and ſeemingly with Reſpect, tho' at the ſame time his Breaſt glow'd with Choler and Vengeance. *Hugh Spencer*, his Father, ſhew'd leſs Moderation and Tranquility. He, with the greateſt Rage, exclaim'd againſt the reſtleſs Ambition of his Son, and his own Vanity; he accuſed his cruel Deſtiny; which, not ſatisfied to have ſtript him at once of all his Fortune and Glory, forc'd him from his own Country, and took from him all Hopes of ever having his Bones lay'd among thoſe of his Anceſtors: Now he began to repent of having, in a decrepit Age, Thirſted after Grandeur, and ventur'd his once quiet Life and Soul on ſo ſlippery a Bottom. Thus great Men, on ſecond Thoughts, often make fruitleſs Reflections, and moralize on Fortune's Inconſtancy, when it is too late. But whilſt old *Spencer* thus purſued his Voyage, to ſeek a Refuge in foreign Countries, the young one took up different Reſolutions, and Meaſures; he choſe to dwell on the Sea: His diſquieted Mind, and fiery Temper compell'd him to a Revenge, and he knew not how to truſt Fortune in another Land, when ſhe had prov'd ſo unkind to him in his Own: In one Word he turn'd Pirate, where we'll leave him a Moment ſcowring the Seas, to ſee how the *King* and *Barons* parted. *Edward*, though over-charg'd with Grief, and having nothing more at Heart than dire Revenge, yet being a profound Maſter of Diſſimulation, he took his Leave of the *Barons* after a civil Manner, and return'd them many Thanks for their Care, Zeal, and Moderation: The Noblemen, who knew very well, that Politicians can blow Hot and Cold, and that often Honey drops from a Prince's Mouth, though he be inwardly full of Gall and Bitterneſs, return'd the Complement with equal Sincerity, and Thank'd him for his Goodneſs: Thus they made one another

ther Proteſtations of Friendſhip, in the very Moment they ſtudied how to compaſs each other's Ruin. Now young *Spencer*, hovering daily about the Engliſh Coaſts, exerciſed his Vengeance on the Innocent, the Authors of his Diſgrace being out of his Reach, however he took every Ship he could meet with at Sea, and even plunder'd ſeveral riding at Anchor in the Ports, and juſt loaded. The Report of his Piracies ſoon arrived to the Ears of the Privy-Council, the Merchants repreſented, that their Commerce would be at an end, if the Pirates were not ſuppreſſed: *Edward* knew the Conſequence of it, but what could he do againſt ſo dear a Friend? he reſolv'd firſt to pleaſe himſelf before any one elſe, and to let his Subjects ſuffer, whereby they might be in ſome Meaſure ſorry that they had baniſh'd the *Spencers*. Yet he made a great Buſtle to amuſe the People; he gave Orders that a Fleet ſhould be got ready, being reſolv'd, he ſaid, to have the Pirates alive or dead: But all this was but a mere feint, while at the ſame time he countermanded the Fleet under Pretence that they wanted Proviſions, giving out that his Deſign was to make ſure of them. The Merchants being out of Patience, by reaſon of ſuch Delays, repreſented to the King, that if their Goods continued thus to be plunder'd, it would conſiderably diminiſh the Revenues of his Crown. He made them this Anſwer: *That he deplored their Condition, and ſo much the more, becauſe it was then out of his Power to help them, ſince he was himſelf in great Danger: Conſidering that the Diſaffected, who love to fiſh in troubled Water, endeavour'd to take an Advantage from the Diſorders the Kingdom was then in. And the beſt Thing, he could then adviſe them to, was to conſider how they could appeaſe* Spencer, *who perhaps treated them with ſo much Rigour, more out of Neceſſity,*

ceſſity, than Malice. The Citizens upon this retir'd, being not a little ſurpriz'd and concern'd at that part of the King's Anſwer, which related to ſome ſecret Conſpiracy going on againſt the Government: They began to fear leſt they ſhould have their Share of the threatning Storm. This Rumour was firſt whiſper'd about, and then made the whole City ring again, the pretended Danger of the State was the ſole Subject of Converſation, both private and publick. *Edward*, to encreaſe their Jealouſies and Fears, doubled his Guards, and ſent preciſe Orders to all his faithful Servants, to get ready at an Hour's warning with what Troops they had; nay, to blind the *Barons* themſelves, he ſent them Letters artfully penn'd and fraught with a thouſand Proteſtations of Love, and Affection; They were a little ſurprized at this ſudden Reconciliation, and offer'd him their Forces, Lives, and Fortunes. In this Interval *London* Merchants, who like all other Traders, confine all their Happineſs within the narrow Bounds of their own private Profit and Intereſt, diligently ſought after the Means how to raiſe the Stock, and encourage Commerce: A ſubtle Fellow, who had undertaken to ſerve the King in the Quality of a Spy, intimated to them, that they never could mollify the obdurate Heart of the Pirate, but by procuring his Return to Court, every one ſwallow'd the gaudy Bait, and jumpt in the ſame Opinion with him. They immediately thought, that ſuch a Propoſal would not be diſpleaſing to the King; and moreover, that *Spencer* ſhould have ſuch an Obligation to them, that might from a mortal Enemy render him their Friend, and Protector. Thus reſolv'd they drew up a Petition, and went to Court, ſolliciting for *Spencer*'s Re-eſtabliſhment. Tho' the King had ſo artfully brought about the

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Accompliſhment of his earneſt Deſire, yet out of a State Policy he made a ſhew of refuſing them, and pretended to be diſſatisfied with their Requeſt. He told them, that they ought ſtrictly to examine what they were about; that their Demand was directly againſt an Act of Parliament, that if he granted their Requeſt, he ſhould incur the Diſpleaſure, and draw upon him the powerful Body of the Nobility, whom he could hardly withſtand without expoſing to imminent Danger his own Perſon, and the publick Tranquillity. That howſoever, his Affection to the Citizens of this good City of *London* had ſuch an Influence over him, that he would run all Riſque, if he could but ſee them reſolv'd to ſecond him, having a more particular Regard for their Intereſt than his Own; and in fine, that though the *Spencers* were guilty, yet their Interceſſion and Protection would be ſufficient to ſhelter them from Puniſhment, provided they would behave themſelves better for the Future. The Deputies Applauſes unravell'd the Myſtery; they unanimouſly cry'd aloud, *God bleſs your Majeſty, repeal the Act,* recall the *Spencers, and we are ready to ſacrifice our Lives, and Fortunes in your Defence, and theirs.* Immediately the King iſſued out a Proclamation, wherein he inſerted, that being overcome by the Importunities of his loyal Subjects, and particularly thoſe of his loyal City of *London*, he recall'd the *Spencers*, having taken a good Security for their future Behaviour. Thus the King, under the ſhew of Tenderneſs for his good Friends of *London*, but in truth devoted to the object of his Paſſion, procur'd the pernicious Return of thoſe two Blood-ſuckers, chuſing rather to abandon the whole Kingdom as a Prey to their thirſty Rage, before the *Londoners* ſhould ſuffer any longer by their Piracies. The

Spencers being thus reſtored to their former Poſts, ſet themſelves preſently to work Revenge upon their principal Enemies. Accordingly they began with Mr. *Baldeſmere*, a Knight, whom they violently drove from his Caſtle of *Leeds*, without ſo much as daring to have Recourſe to Juſtice. The Nobility already irritated at the Favourite's Return, were ſtill much more exaſperated when they ſaw the Oppreſſion and Injuſtice done to their Friend, and when they were told, that the Court privately raiſed Forces; then finding themſelves trepann'd, they were aſham'd of their own imprudent Credulity, and vex'd that they had ſpar'd the two Tyrants, once in their Power. They endeavour'd by all poſſible Means, but in vain, to prevent further Miſchief; the King ſomething more experienced by his laſt Miſadventures, had taken Care to back his Commands with a numerous Army, and at the Intreaties of his Favourite ſoon entred the Fields to ſurprize the Nobility ſtill divided. The *Mortimers*, who had began to ranſack *Spencers* Territories, were the firſt Victims that fell in that new War; they had Troops enough to make Incurſions, but not to encounter the Enemy, and it was their Deſign to withdraw after they had given the Alarm, but for want of executing with Precaution ſo dangerous an Enterprize, they penetrated ſo far, that they knew not which Way to return, and ſo fell into the Hands of the Royaliſts, who ſent them to the Tower. The *Earls* and *Barons*, a little amazed at this fatal Blow, made all the haſt imaginable to put a ſtop to the imminent Torrent, and extricate themſelves out of ſuch Labyrinths of Danger: They faced their Enemy, but finding their own Troops inferior in Number, they declin'd the Battle which was bid them, and by that diſcouraged their Soldiers,

diers, and embolden'd the Royaliſts; for if Military Prudence would not have us fight a ſtronger, and more powerful Enemy than our ſelves, the ſame Prudence ſhould teach us never to retreat, but with the utmoſt Caution; otherwiſe Troops already half-vanquiſh'd by Fear, will certainly become Victims to the Fury of a Soldier, whom the leaſt Appearance of Flight renders inſolent. There was then the ſtrongeſt Inſtance imaginable of it; the *Barons* retreated in Diſorder, as if they had been routed; the Royaliſts took an Advantage from their Confuſion, they fell on their Rear, killed and took many noble Priſoners, who attempted in vain to defend themſelves; they were forced to retire, and glad to reach *Pomfret*, where they rally'd the broken Remains of their Army, and deliberated how to repair their laſt Misfortune; or at leaſt how to ſecure their Heads from the unmerciful Revenge of the *Spencers*; and amongſt the ſeveral propoſed Expedients they embrac'd the the moſt Fatal, which was to poſſeſs themſelves of a Caſtle, where they hoped to be able to reſiſt the Enemy until the Arrival of ſome Succour they expected, but finding the Paſſage block'd up, they fell with a deſperate Fury on the King's forces, deſigning to force their Way through; in this attempt they perform'd many heroick Actions, but after two violent Aſſaults, they were forced to yield to the ſuperiour Number; many died on the Spot, and by a glorious Death preſerv'd to their Poſterity, their Honour, Dignities, and Fortunes; this Defeat put an End to the War: No ſooner were theſe mighty Enemies in the King's Power, but the *Spencers* deſirous of a compleat Revenge, urged the King to haſten their Execution. The Earl of *Pembroke*, trembling at the very thought of ſo barbarous a Cruelty, uſed all his might to prevent it.

He repreſented to the King, that it would redound much more to his honour to make a good Uſe of his Victory, than to have gain'd the Field. That in the vehement Heat of an Engagement one might honourably put an Enemy to the Sword, but that there was an Inhumanity that left an everlaſting Stain in a Monarch's Scutcheon, to butcher an Enemy in cold Blood. That though the Barons *were guilty he ought to ſhew them Mercy, by a gracious Pardon. This noble Lord added, that Clemency was more agreeable to the Character of a King, and would endear him more to his People than Severity; and that if he knew how odious the ſhedding of Blood was in the Sight of Heaven, and by how many Remorſes, Horrours, and frightful Apparitions people were diſturbed with, who have deprived any one of his Life, even for a lawful Cauſe, he would take Care to eſtabliſh his Glory on a more generous Foundation, than to hope for Renown from Murder and Violence.*

Edward had ſcarce Patience enough to hear the End of this Diſcourſe, ſo repugnant to his Humour and his Intentions, the *Spencers* by their Inſtigations having too much animated him to Cruelty. He anſwer'd the *Earl*, that his paſt Services were an Aſſurance of Pardon for his Boldneſs, but as for himſelf he never would be guilty of ſuch womaniſh Weakneſs. That the Rebels had ſhew'd no Favour nor Moderation, nay that they had been inexorable in reſpect to his not yet forgotten *Gaveſton*, that he would be the ſame towards them, and all that they had to do was to prepare for Death. And in effect *Hugh Spencer*, then Lord of *Wincheſter*, with ſome other Lords ſate and gave Judgment upon thoſe noble Priſoners, the King ſign'd the Writ for their Execution, which was ſo precipitated that it ſpread a Terror in every Place, even among their own Creatures. The Earl of *Lancaſter*

caſter was immediately Beheaded at *Pomfret*, and two and twenty other Perſons of Eminent Quality were, in different Places, ſacrificed to the Fury and bloody Thirſt of the *Spencers*. There was ſcarce a conſiderable Town, but what had ſome bloody Tokens of the Inhumanity of thoſe two wicked Miniſters. This cruel Barbarity was the Source of their future ſhameful Diſgrace, and we may reckon the Æra of the King's and their Cataſtrophe, to commence from the Day of their Victory.

Now young *Spencer* govern'd with as much Inſolence and Abſoluteneſs as ever, and ſway'd all Things at his Pleaſure, till at laſt an unexpected Revolution aroſe, occaſion'd by his ill Management, and ſome Differences between the King and the Queen. The Father was taken at *Briſtol*, ſhamefully brought to *London*, and condemn'd without a Trial to ſuffer a Death as full of Torments, as Rigour and Malice could Invent. The Son was taken ſome time after, and brought to *Hereford*, where he was hang'd on a Gallows fifty Foot high, in his Coat of Armour, whereon was written, *Quid gloriaris in Malitia?* Why boaſteſt thou in Miſchief? Such was the End of this unworthy Miniſter, the laſt Moments of whoſe Life were ſpent in Cruelty, and whoſe Memory ſome Writers endeavour to ſuppreſs.

CHAP.

CHAPTER V.

That God and Nature oblige us to prefer our Parents to every Thing elſe.

A Shepherd, who uſed to lie in the ſame Barn with his Flock, having been thoroughly wet one Day, lighted a Fire to dry his Garments, and as Ill-luck would have it, or rather by his Negligence, the Barn happen'd to take Fire. This was a deplorable Caſe, for a *Stork* and her young Ones, that neſtled in the Straw, the Father and Mother of her, lodging likewiſe under the ſame Roof. But the firſt thing the Cock and the Hen did, was to carry off their Parents, and as they were returning for another Burden, a *Kite* twitted the Dam for an unnatural Mother, to leave her little Ones to the Flames, for a couple of dry Carcaſſes that were not worth the ſaving. The *Stork*'s Anſwer was no more than this: *I love my Children very well, but I love my Parents better; it may pleaſe Providence to ſend me more Children when theſe are gone, but I am ſure I can never have any more Fathers or Mothers.*

The MORAL.

We plainly ſee, under the Emblem of this Fable, that moſt of our Misfortunes, as we call them, happen by our Indiſcretion or Negligence; That it is a difficult Matter to foreſee all Caſualties and Accidents Mankind are ſubject to; that whenever two ſeveral Duties fall in Competition, the inferior Obligation muſt give Way to the ſuperior; and that

that we ought to take ſpecial Care for the Preſervation of thoſe things that can never be recover'd.

Moreover, to reproach a Child for being too careful of his Parents is the blackeſt and the moſt execrable Crime in Nature. It is the Children's Duty to provide at all Times what is convenient for their Parent's Subſiſtence, but above all to relieve and comfort them in their old Age. Let it not be ſaid, that we can put our Money to a better Uſe, or that they are unſerviceable Perſons; we are moſt certainly allied to them in the firſt Degree of Proximity, and the moſt noble in Nature. How great ſoever the Tenderneſs of a Mother may be towards a Child, our Veneration and Obedience to a Parent ought ſtill to be greater. Fathers and Mothers are not at all obliged to their Children, but Children owe them their All, ſince they are indebted to them for their very Being. Why is there a poſitive Commandment to Children to honour and revere their Father and Mother, without the leaſt Mention of any Obligation due to Children from their Parents, if it is not to ſhew us, that our Duty to them is more binding than our Affection to our Children? Though my Opinion is, that God Almighty has included both thoſe Commandments in one, for in enjoyning Children to honour their Parents, he tacitly commands Parents to give a good Education to their Children, that they may in Caſe of Need be both capable and willing to make ſuitable returns.

The *Storks* in the Fable ſet us a fine Example, (tho' they are not the only Animals which aſſiſt and relieve the Authors of their Being) they not only find Victuals for their aged and diſabled Parents, but are ſaid to pluck off the ſofteſt of their own Feathers, to procure them a more eaſy Repoſe.

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An ungrateful Man, who forgets paſt Services, and baſely forſakes thoſe that have aſſiſted him with their Lives, and Fortunes, is looked upon as the common Enemy of Mankind, and the worſt of Monſters: But a Child's Neglect of his own Parents would be an inſtance of the higheſt Ingratitude, ſince what he is, and what he has got proceeds from them; and their greateſt Indiſpoſitions, and Wants often riſe from a too great Tenderneſs in the breeding of him up. 'Tis an undeniable Conſequence, that the Man who is reſolute enough to break through the ſtricteſt Ties of Nature, will never be mindful of Obligations of any ſort; and it is paſt all doubt, that when once we begin to forget what we ought to have moſt deeply ingraved in our Hearts, and can treat with Scorn and Contempt our own natural Parents, we are not likely to ſcruple, upon Occaſion, to behave our ſelves as impiouſly even towards the common Parent of all Things.

If there be any depraved, and unnatural Child, who is leſs influenc'd by Reaſon, than by Shame, we might lead him into the Sence of his Errors, and ſhew him, as in Mirrour, the Enormity of his Crime, even by an Example of Idolaters. Two *Sicilian* Brethren, conſidering that Mount *Ætna* would in a little Time conſume, by its devouring Flames, the remaining Part of the City of *Catana*, forſook their Eſtates, Moveables, and Children, and after the Example of *Æneas*, carry'd their old Parents on their Shoulders, thinking as we juſtly ought, that nothing is to be prefer'd to them.

The Emperor *Leo*, ſirnamed the *Young*, has given us a very great Inſtance of filial Affection, and which very well deſerves the moſt laſting Remembrance, and indeed conſidering the Influence, a Deſire of Power and Sovereignty, generally has upon

upon the Minds of Men, is not to be parallel'd. His Uncle left him, by his laſt Will, the Government of the Empire, he was welcomed to that ſublime Dignity with an unanimous Approbation, and no ſooner was he fixed in an undiſturb'd Poſſeſſion, but he, of his own accord, reſign'd up all his Power into the Hands of his Father; thinking it more honourable to do Obeiſance to a Father, than to be himſelf entitled to ſuch a Submiſſion from a beloved Parent.

Nor is *Appius*'s Example to be paſſed by, for his Father having been declared an Outlaw by the *Triumvirate*, and as he did not know how to procure his Deliverance from the Fury of his Enemies, but by venturing his own Life, he took him on his Shoulders, and coming out of *Rome* in Diſguiſe, he carry'd him fearleſs of all Danger into *Sicily*, which *Sextus Pompeus* had decreed a common *Aſylum* to all that were Out-law'd.

Roſemonda, Queen of the *Lombards*, and the Daughter of *Cunemundus*, King of the *Gepides*, never forgave *Alboin* the King (though her Huſband) the Death of her Father: That barbarous Prince, after he had put him to Death, for an Addition to her Grief obliged her, at a Feaſt, to drink out of his Scull ſet in Gold, and enrich'd with precious Stones; which inſpir'd her with ſo great an Hatred for him, that ſhe reſolv'd to make him away, and accordingly cauſed him to be murthered by *Helmigus* and *Phæredeus*: She thereby teſtify'd the tender Love and Affection ſhe bore to her Father, which induced her ſo rigorouſly to revenge his Death; but the Conſcience of the Caſe is another Queſtion, for ſhe is by no means juſtifiable therein.

Cimon redeem'd his impriſon'd Father at the Expence of his Liberty, declaring, that he never

had a greater Satisfaction in any Thing, than in being loaded with Fetters to procure his Deliverance.

These are very remarkable Instances, and Precedents of the Affection and Zeal we ought to shew in serving our Parents, but methinks they are yet exceeded by the three following Examples, I shall insert here in a few Words.

The first is of a generous and pious Lady (some give the same Praise to the Daughter of one *Cimon*) who after having had leave to visit her Mother, sentenced to be immured and starv'd to Death, moved her Keeper by her Tears to such a degree of Compassion, that he permitted her to converse with her some Hours every Day, until she should expire: The Keeper wondering that this Lady should live so long without Nourishment, found out at last that her Daughter suckl'd her with her Breast, as before she had been suckl'd by hers: The Effect of it was so wonderful, that the Pretor having given an Account of it to the Senate, the Sentence of Death was recall'd, and the Prisoner had her Life given her on the Account of her Daughter's exemplary Piety.

The Second is taken from the History of *France*, *Lewis de Montpensier* Son to one *Gilbert*, who died Viceroy of *Naples*, and elder Brother to the high Constable, who was killed at the Siege of *Rome*; this tender-natured Son passing at *Pouzzol*, where his Father was buried, was seized on a sudden with such sharp Pains that no Remedy could relieve him, and he died upon his Father's Tomb.

The third and last, which seems more human, were the Words of one of the greatest Monarchs that ever Reign'd on Earth, and shall serve us for the Conclusion of this short Discourse, concerning Children's Duty and Affection to their Parents.

Alex.

Alexander the Great, going to encounter *Darius* King of *Perſia*, committed, in the interim of his Abſence, the Kingdom of *Macedonia*, to the Care of his Mother *Olympias*, and the Aſſiſtance of *Antipater*: But whether ſhe did not govern with all requiſite Prudence, or whether her Affections to ſome private Perſons might have been the Occaſion of ſome Miſmanagements; thatMiniſter wrote often to *Alexander* about it, and even mentioned the Diſturbances and Diſorders thereby cauſed. One Day this matchleſs Monarch, reading one of his Letters in the Preſence of his inſeparable *Hepheſtion*, ſaid to him in Words full of Piety and Tenderneſs; *Antipater does not know that one of my Mother's Tears will obliterate all the Complaints he has couched in his Letters!* Words that ought to be deeply engraved in the Hearts of all Children, who pretend to have juſt Reaſon to complain of their Parents: They ought to connive at thoſe Actions they think unreaſonable, and revere thoſe wherein they diſcover the leaſt Appearance of good Conduct, Piety, and Juſtice.

CHAPTER VI.

That good Men are beloved and eſteem'd by all, while on the contrary, the wicked are the Object of general Hatred and Contempt.

UPon the Celebration of *Flora*'s Birth-Day, when all the Youth were obliged to wear Garlands of Flowers on their Heads, a Gardener who had a good Store of them, filled two Hampers, and loading his Aſs with them, drove to the Town to ſell them at the Temple Gate. It was a delicate fine Morning, and the muſk Roſes, the Aſs carry'd, caſt ſuch a fragant Smell, that young and old, Men and Women, follow'd him all the way to the Town. When the Gardener had diſpoſed of his Goods, being unwilling that his Aſs ſhould return home unloaded, he filled his ſcented Paniers with Dung he had out of a Stable, which ſpread ſuch a diſagreeable Smell, that all thoſe that went by, ſtopt their Noſes, and turn'd another Way. The Aſs perceiving it, call'd to his Maſter, and ask'd him what could be the Meaning of it. His Maſter anſwer'd him, *that the ſweet Roſes he carryed in the Morning made all his Neighbours flock about him, but that the ſtinking Dung he had now upon his Back drove them away.*

The MORAL.

We have here before us the Symptoms of a good and a bad Life; no Perfume ſo fragrant, as the agreeable Odour of Virtue and good Morals, and conſequently more Capable of attracting, like the

the musk Roſes, a great many Followers, and Friends; but nothing more loathſom than a filthy ſordid Life, and is in a particular Manner the fixed Averſion of all virtuous Men. Virtue alone is all, and all without Virtue is nothing. It is no wonder therefore to ſee honeſt Men eager for the Company of thoſe Perſons who live in Integrity, and Sobriety, and fly from thoſe who are made up of Vices, and ſpend their fineſt Days in continual Debauchery, and Obſcurity, which becoming habitual to them, has ſuch an Effect on their Souls, as an Oyl Spot upon a fine Coat, which ſtill encreaſing defaces, in Proceſs of Time, the brighteſt Purple.

If we conſider this Fable as we ought, we ſhall doubtleſs find ſome Reſemblance between thoſe Aſſes loaded with Flowers in the Morning, but after Sun-ſet returning Home with a Burden of Dung; and thoſe young Gentlemen, who after they have led a pious, and regular Courſe of Life in the Spring of their Years, and left the Nurſery of Religion, Knowledge and Virtue; and juſt freed from the troubleſom Care of an honeſt Tutor, who kept a watchful Eye over all their Actions and Manners, give a looſe to Libertiniſm to ſuch a Degree, that the Reſt of their Lives is no more than a continued Scene of Impiety, and a Common-Shore of Filthineſs.

I can't now think of any one that deſerves better to be cited here as an Inſtance, than the Emperour *Julian* the Apoſtate, whoſe Virtues, and worthy Actions in his younger days pointed to us, by the agreeable Odour of Roſes, were chang'd into Filthineſs and Dung after the Death of the Emperour *Conſtantius*, who had been particularly careful in having him brought up in the Chriſtian Religion. Then it was that he pull'd down thoſe Temples he had raiſed, perſecuted the Chriſtians

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he had protected, and endeavour'd to overthrow, and pervert the Religion he had publickly defended, and had been a ſtrict Profeſſor of. He might be compared to thoſe Casks, wherein nothing remains, but Dregs, when all the good Wine is draw'd out; or to thoſe noble Golden Veſſels employ'd, with ſo much Honour, in the Temple of *Solomon*, for the uſe of Sacrifices, which were afterward convey'd away, and made uſe of in the prophane Banquets of King *Balſhazzar*, and his Concubines. But now to ſhew the Diverſity of human Life, I'll lay down a remarkable Inſtance of one, who began by the Dung, and happily finiſh'd his Career by the Roſes; this was one *Chilperic*, who after he had been depoſed by the *French*, by Reaſon of his Licentiouſneſs, was honourably recall'd, and with Reverence ſettled on his Throne, when the Infection was entirely evaporated, which done, no King's Reign was more glorious to himſelf, or Beneficial and Satisfactory to his Subjects; not unlike that large braſs Veſſel apply'd as a common Utenſil to a vile uſe, ſome ſay to waſh Feet in, and which *Amaſis* King of *Egypt* ordered to be melted down, and the Mettal to be caſt into an Image dedicated to divine Worſhip: it was no ſooner erected, but thoſe People, who before had ſullied it, came flocking with a paſſionate Zeal and Devotion to Bow down to the new Idol, and brought their Offerings.

It is to be wiſh'd, that thoſe who have miſ-ſpent their tender Years would imitate the incomparable *Themiſtocles*, who having prov'd a Slave to his brutiſh Luſts, and inſatiable Appetite, by an Exceſs of Wine and Women; Crimes now, I fear, more rail'd at than ſhunn'd, awoke of a ſudden as from a Lethargy, when he learnt that *Miltiades*, with an Army of ten Thouſand Men, had vanquiſhed that

of

of the *Perſians* conſiſting of 600000 in the Fields of *Marathon*. He immediately grew a new Man, and expreſſed an Averſion to his infamous Pleaſures, beyond all the Joy they had ever afforded him. Next to this great Captain we'll propoſe a Philoſopher, in order that different Conditions may give hopes of Recovery to thoſe that are ſtill devoted to their Paſſions. There was one *Iſæus* an *Aſſyrian*, who attain'd to ſuch an Eſteem as never was ſurpaſſed by any: After he had ill-beſtow'd ſome few Years, in the Warmth of his Youth, upon the ſenſual Pleaſures of this Life, he made this Anſwer to one of his Friends, who would make him a Judge of a Woman's Beauty; *I have, my Friend, been for a conſiderable time troubled with ſore Eyes, and I no longer know how to diſtinguiſh between the good and bad Features of a Face*; and being once at a Feaſt, one of the Company asked him the Names of ſome choice Fowls and Fiſhes that were before them, *all that I have to ſay to you, ſaid he, is that I gather no more Fruits out of* Tantalus's *Garden*: meaning, that he was become a Bankrupt to all Voluptuouſneſs, which he then lookt upon as vain and imaginary Pleaſures, ſuch as they are repreſented in that Garden by the Poets.

Were I not apprehenſive that my Diſcourſe ſhould leave for a long Time a diſagreeable Stench, for ſweet tranſitory Vapour which would be ſoon exhaled, I would make mention of the firſt Years of *Tiberius*, *Nero*, and *Heliogabalus*; the firſt comported himſelf with great Civility and Moderation, and expreſſed a great Averſion to Voluptuouſneſs: Moſt Authors make favourable mention of the Second for the firſt five Years of his Reign; and as for the laſt he gave ſuch Marks of his Piety, that he was made a Prieſt of the Sun, in which State

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he behav'd himſelf with Decency, and obſerved for ſome Time all the Ceremonies of his Order. But they afterwards abandon'd themſelves to ſo diſſolute a Courſe of Life, that the leaſt Recital of it would be in the higheſt Degree offenſive to Religion and Virtue. Therefore we ſhall conclude by the matchleſs *Epaminondas*, who being asked by his Boſom Friend *Pelopidas*, why ſuch a great Captain as he was, did not Marry, that he might leave to future Ages Children endowed with a Bravery of Mind, and all other virtuous Accompliſhments, equal to thoſe of their Father? He wiſely replied, that Children might from a good Courſe of Life embrace a wicked one, and that their firſt Vertue, and noble Actions might be defaced by their following Vices and Behaviour; but, ſays he, the Victory of *Leuctra* which I got, ſhall be to me inſtead of Children, its Honour cannot be ſullied, and, though our Common-wealth ſhould remain and flouriſh even to the end of Time, this glorious Atchievement can never fail of being celebrated with Laurel Crowns, loud Acclamations, and all other the higheſt Marks of Honour and Demonſtrations of Joy.

CHAP.

CHAPTER VII.

That Regal Power is of Divine Inſtitution, and therefore not to be transferr'd, according to the Schemes of a turbulent and factious Rabble.

'TIS the Humour of ſome Beaſts, as well as of ſome Men, to make bold with their Superiors; witneſs the caſe of a certain old *Lion*, that had his Crown ſnatch'd from his Head by a Crew of his rebellious Subjects. They had no Exception againſt him, they ſaid, in reſpect either to his Quality, or Morals, but he was ſuperannuated, and too Old to Govern. The preſent King was no ſooner depoſed, but the People came immediately, to the very Point of cutting Throats, about the Election of a Succeſſor. The Candidates were a *Fox*, a *Monkey*, and a *Boar*: The *Fox* valued himſelf upon the royal Faculties of Policy and Intrigue: The *Ape* for an obliging turn of Addreſs, and the Buffoon-Art of making People Merry: But the *Boar* told them in ſhort, that no Prince could keep the Crown on his Head without Power; that his own, and his Subject's Safety required it; and, that neither the *Fox*'s Craftineſs, nor the *Ape*'s Volubility, in the ſcattering of his good Graces, ſignify'd any thing at all to the ordering of a State. The Vote, in one Word, paſs'd for the *Boar*, and the *Monkey* went about to Crown him; but his Head was ſo out of Shape, that the Crown would not ſit ſteady upon it: *Well*, ſays the *Fox*, *I ſee the Gods will not permit you ſhould be our King, leſt by your Cruelty you ſhould ſhed the Blood of your Subjects.* They try'd the *Fox*'s Head

next, but it was too little: *So are you to Cunning*, ſaid the *Boar, and the Gods Will is, that Kings ſhould govern fairly and honeſtly.* Then they both agreed, that the *Monkey* ſhould Govern; but they never could faſten the Crown on his Head, which was inceſſantly turning and moving about: *Well*, ſaid they, *If you was our King, Strangers and even your own Subjects, ſeeing you playing your Monkey Tricks, would deſpiſe you, and take your Adminiſtration for a Farce. Well then*, ſaid they altogether, *Our beſt Way is to go, and caſt our ſelves at the* Lion's *Feet, deprecate his juſt Reſentment, and reſtore him his Crown; for it is plain, it was made to fit his Head, and no other.*

The MORAL.

This Fable points out to us, what dangerous Condition that State is in, where the People are made Judges of the Incapacity of their Governour; That a good Prince ought to be Prudent without Art, Jovial and Gay without Baſeneſs, Valiant and Brave without Cruelty: That God alone ſends and takes away the Crowns at his Pleaſure; and laſtly, that the ſhorteſt Follies are the beſt.

The Moral leads me, in the next Place, to conſider the Madneſs of thoſe criminal rebellious Subjects, who expect a Turn of State from a Jeſt, a Banter, or a Lampoon; together with the popular Authority of ſome of their Accomplices, without any Regard to an over-ruling Providence.

Now it is highly remarkable, that if God himſelf was not generally the Diſpoſer of Crowns, we ſhould ſee a great many more Changes, and Revolutions than commonly happen: But God will not permit, that the preſumptuous Inſolence of Men, or a rebellious Principle, ſhould oppoſe his

ſovereign

ſovereign Will and Pleaſure; or alter, in the leaſt, the eternal Decrees of his divine Providence. Who could have had any other Thoughts, but that the Kingdom of *Navarre* muſt of Neceſſity have fallen into the Hands of another Family, after the Death of *D. Urraca,* and the King, her Husband, who were both at once pierced through with a Dart? and yet God Almighty, to ſhew that Crowns proceed not from any Accident of Fortune, but from his divine Diſpenſation, wonderfully order'd that the Infant in the Womb, ſhould thruſt his Hand out of the gaping Wound, which the Arrow had made, and that being ſafely taken from among the reeking Gore, ſhould be afterwards receiv'd, crown'd, and reverenc'd as the lawful King. How many Times have foreign Powers been ſeen to ſend Aſſiſtance to the revolted Subjects; and yet, in the Day of Battle, have been entirely routed and defeated, and made deplorable Inſtances of the Fortune of War? There are none, who are at all Verſed in Hiſtory, but are acquainted with what happen'd during the Confederacy in *France:* Did not all *Europe* ſeem to conſpire againſt *Henry the Great?* Would *Sixtus* the Fifth acknowledge him as King of *France?* Did not King *Philip* of *Spain* do his utmoſt to render himſelf Maſter of his Crown? Was not the Houſe of *Lorrain* fluſh'd with Hopes of carrying it by Force of Arms? Were not his Subjects for a long Time in Suſpence, what other Prince to pitch upon, to be their Sovereign? Yet neither the Head of one, nor the Head of the other, fitted that Crown: It was decreed, by the unqueſtionable Right of a ſupreme Moderator, that the Head of *Henry de Bourbon,* that Great Monarch, ſhould wear it; tho' after a great deal of Trouble and Perplexity, born with an unſpeakable Conſtancy and Greatneſs of Mind.

Now to carry on the Alluſion further, it might be proved, even to demonſtration, in Favour of thoſe who plead Providence and the People's Submiſſion for their Right to Dominion, that there are Heads like that of the *Lion* in the Fable, purpoſely fram'd to wear a Crown: which Truth may be evinced from a great many, who by their Merit, Courage, Virtue, or ſome other Means, have arrived at the Empire, as if ſome Divinity had guided them by the Hand. Thus *Abdalonimus* was ſent for, out of his Garden, to wear the Crown of *Syria*; *Agathocles*, the Son of a Potter, became King of *Syracuſe*; and if we look among the Emperors, we ſhall ſcarcely find that half of them have wore an hereditary Crown, by Right of Deſcent and Proximity of Blood.

And the better to ſhew, that crowned Heads depend in a particular Manner upon Providence, that irreſiſtable Ruler, and that ſome Families are deſtined from the Beginning, to wear ſuch and ſuch Crowns, I'll give two Inſtances of it, taken from the Hiſtory of *France*. *Foulques* was but a ſimple Count of *Anjou*, and yet the heroick Greatneſs of his Courage, his noble Atchievements, and his proſperous Succeſs in the Army, carry'd his Reputation and Glory ſo far, that the Queen of *Jeruſalem*, being a Widow, and neceſſitated to Marry a brave and generous Soldier, to defend her Territories againſt the Infidels, choſe him, by the King of *France*'s Advice, for her Husband and her King. His Son *Geoffery*, whoſe Virtues, good Education, and noble Behaviour exceeded the greatneſs of his royal Birth, was alſo choſen, by King *Henry* the Firſt of *England*, to Marry his Daughter *Maud*, Widow of the Emperor, *Henry* the Fifth, who brought into the Family, for her Portion, and left to his Poſterity, the large and noble

noble Kingdom of *England*. The Second Example is of *Raymond Berenger*, Count of *Provence*, who in his Life Time was perplexed by his Subjects to a high Degree, but very happy in his Daughters, he had Four of them, and each of which liv'd to be a Queen. The eldeſt, Named *Margaret*, was Marry'd to St. *Lewis* of *France*; *Eleanor* the Second, to *Henry* the Third of *England*: *Sancia* the Third, to his Brother *Richard*, who was elected King of the *Romans*; and the laſt was Marry'd to *Charles*, St. *Lewis*'s Brother, who was King of *Sicily*.

But before we end this Chapter, I think it adviſable to take Notice of ſome generous, honourable, and juſt Princes, who, far from coveting the Splendor and Glory of a Crown, to which they thought they had no Right or Title, have refuſed it when offer'd them. Here is a great and a laudable Inſtance of this in *Dom Ferdinand*, Count of *Pegnafiel*, Brother to *Henry* III. King of *Caſtile*, who left a Son, we may ſay, in the Cradle; he was ſo young. The Council being aſſembled, would have made Choice of *Ferdinand* for their King, when out of a good and generous Principle he ſpoke to them thus: *If you think me worthy to govern you at all, why not in the Name of my Nephew, to the end that I may preſerve the Crown for him, to which his royal Birth gives him an unqueſtionable Right?* No one durſt reply to thoſe Words, ſo full of Equity, and he took upon him the Adminiſtration of the Realm, and govern'd as Regent, in the Name of the King his Nephew, towards whom he demeaned himſelf to the end like a dutiful and faithful Subject: An Example well worthy Imitation! but now a-days People are more ready to commend noble Actions, than to Copy after them.

CHAP.

CHAPTER VIII.

That Great Men ſhould never tolerate Calumny and Detraction at their Tables, or elſewhere.

A *Lion* that had been hard preſs'd by a Faction among the Beaſt, came at laſt to have all his Enemies under his Feet. This *Lion* was too generous not to do ſome Sort of honourable Right to his Friends and Allies, who ſtood by him in the Action, and ſo thought it reaſonable for thoſe, who had born a Part in the Hazard, to have their Share likewiſe in the Glory: Upon this Conſideration he invited his Fellow-adventurers, to a Collation with him in a Meadow near at Hand, where he provided an Entertainment of all Varieties anſwerable to the Occaſion, as Bread for the *Elephants*, Oats for the *Horſes*, Hay for the *Oxen*, Soup for the *Dogs*, Nuts for the *Squirrels*, Apples for the *Monkeys*, and the like. The Gueſts were all highly pleaſed, only a *Wolf* and an *Aſs* took it in Dudgeon, that there was neither *Carrion*, nor *Thiſtles*, whether it was thro' Negligence, or out of a Deſign to Affront them.

The MORAL.

Noble Actions demonſtrate a Man of Honour. The Satisfaction we give to our Friends ſeems to compleat our own. A neceſſary and uſeful thing, being preſented us, is more agreeable than that of a greater Value not fit for our Purpoſe. Not the moſt exquiſite Meat, but the pleaſanteſt to our Taſte, gratifies beſt our Inclinations: The wicked

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ſo run to Vice, as the *Dog* to the Soup, the *Bee* flies ſtrait to Sweetneſs for Honey, the *Viper* to Bitterneſs for Venom.

As great Men's Tables, eſpecially Princes, are the Emblem of Plenty and Generoſity, ſo ought they to be attended with Innocence, Honeſty, and Reſpect; and Scandal, Calumny, and Detraction ought for ever to be baniſh'd them. And indeed it is more than probable, that the Maſter of the Feaſt is of a depraved and vicious Temper, when he takes Pleaſure in hearing a baſe Smell-Feaſt, who recommends himſelf by ſcandalizing and reflecting upon others: And I ſhould not think it too bold to pronounce the Patron the moſt deſpicable Wretch of the two, for encouraging thoſe Monſters againſt Honour and Integrity. But if, inſtead of countenancing them by giving them Hopes, that by ſuch Means they may procure his good Graces, he ſhould ſerve them after ſuch an exemplary Manner, as *John* the Fifth Duke of *Britanny* did, he would ſoon put to ſilence all ſuch opprobrious Tongues.

A Courtier having taken upon him, to utter ſome detracting Words againſt a Gentleman, this Prince generouſly told him, *the Gentleman you ſpeak of is at leaſt as good as your ſelf: I know you both, and if he was preſent, you would not have the Aſſurance to ſpeak againſt him after that Manner*; The Courtier immediately changed his Note, and ſpoke a Thouſand Things in his Praiſe, an undeniable proof that aſpiring Courtiers conform themſelves to the Humour, Inclination, and Manner of Life of their Patron. *Poſtquam non eſt cui ſuadeatur, qui ſuadeant non ſunt*, ſays *Pliny* in his *Panegyr*.

It is certain that once Calumny, through the Degeneracy of good Manners, has found a kind Reception in any great Family, Virtue is neceſſa-

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rily outed and caſhier'd, the beſt Paſſages of the moſt worthy and pious Men are inverted, nay the ſacred Temple of Honour and Religion is rifled, not unlike a Spaniſh Garden by *Cantharides*, which ſuck the moſt beautiful, and ſweeteſt Flowers, and ſeem to deſpiſe the leſs agreeable, as not worthy to be taken Notice of; and this made a Philoſopher ſay, with a great deal of Reaſon, that when Backbiters and Slanderers find any Encouragement, they are worſe than Ravens and Wolves, becauſe thoſe cruel Beaſts devour only Carrion, whereas Detracters licentiouſly flay even living Perſons. Now theſe very Perſons who have it in their Power to curb the Volubility of detracting Tongues, and yet give them Toleration, muſt not hope to be thereby free from their venemous Aſperſions, they are often the firſt whoſe Reputation they attack, tho' perhaps not ſo openly.

Some probably will ſay, that it is reaſonable, nay neceſſary, that a Prince ſhould be acquainted with the Lives of private Perſons, and as *Dom John* of *Portugal* ſaid, *that he was obliged to learn the Truth from Enemies, becauſe Friends conceal'd it.* But at leaſt this ought to be done privately, without Paſſion, Baſeneſs, or Envy, and eſpecially in a Place where there is no other Witneſs than the Prince, that he may divulge it, or keep it ſecret, as he thinks fit; far from allowing it at Table, which is deſign'd for Alacrity and honeſt Converſation.

The *Lacedæmonians*, whoſe Common-Wealth flouriſh'd with Splendour for ſo long a Time, would ſuffer no one to talk ill of another at Table, and their chief Reaſon for it was, becauſe they train'd up their Children in the Practice of Virtue and Modeſty; knowing that ill Example, and looſe Talk pierced the Soul as an Arrow does the Body: But if they ſhew'd ſuch Reſervedneſs

to

to keep up the Innocence of their Children, what Guard muſt not thoſe have on themſelves who ſpeak in the Preſence of their Sovereign, whoſe Perſon is altogether ſacred, and whoſe Organs ought to repreſent Purity of Life, and divine Converſation? An Entertainment, ſaid an ancient Philoſopher, ought to begin by the Number of *Graces*, and end by that of the *Muſes*, intimating that one ought to behave one-ſelf Modeſtly, and if the Diſcourſe is not altogether ſerious, at leaſt ought it to be innocent, pure, agreeable, and inſtructive. If the Method of Queen *Margaret* were imitated by all thoſe who keep a plentiful Table, it would raiſe a noble Emulation, and contribute much to the Advancement of Knowledge and Virtue: Her Table was free to all Comers, like a publick School, wherein all ſorts of Inſtructions are given, and all the Learned had the Liberty to propoſe their Arguments, and give their Opinions upon the Queſtions ſhe ſtarted; and this brought a Crowd of People to hear all that was moſt Curious and Profitable; ſhe was very Learned Herſelf, and Diſcourſed as pertinently as a Philoſopher: *Tiberius* uſed alſo to entertain Greek Philoſophers at his Table, whom he diſcourſed concerning what he had Read in his Chamber.

As the Lives of the *Nero's*, and *Heliogabalus's* were but a continual Scene of Cruelty, Vices, and Brutality; ſo their greateſt Pleaſure at Table was to be entertain'd with an account of the Vices of private Perſons, by mercenary, impudent Detracters; whoſe Buſineſs it was to condemn'd the Virtue of Men of Honour and Conſcience, thereby to induce the Prince to ſacrifice their Fortune (the common Reward of Calumniators) if not their Lives and Reputation. The Enemies of King *Henry* the Third, and thoſe, who were pre-

poſſeſſed againſt that Prince, could not invent any thing that could reflect more upon his Character, than falſly reporting that he was, according to his own Order, ſerved at Table by Naked Ladies. 'Tis very true, (and this gave Birth to that Calumny) that he was waited upon, that ſame Night, by the moſt prudent and brighteſt Ladies of his Court; every one of them repreſenting, and diſcharging the Duty of the greateſt Officers of the Crown; and tho' they were dreſs'd no other way than Women commonly are, only Magnificently, and at the King's Expence, yet they repreſented the High-Steward, the great Cup-bearer, the Carvers, and all the moſt conſiderable Officers, whoſe duty it was to wait at Table on a day of Ceremony; and for a greater Evidence of the Innocency of that Recreation, a great many Courtiers, eſpecially ſuch whoſe Office it was in a more particular manner to attend the King's Perſon, were freely admitted in; and a guilty Conſcience dreads nothing more than Witneſſes. *Pliny* ſays, that moſt Men are awed by their Reputation, tho' few by their Conſcience. *Multi Famam Conſcientiam pauci verentur.* Ep. 20. l. 3. Yet we ought not to be ſo ſevere, as to make no Allowances for the Pleaſure of the Sovereign, eſpecially if there be nothing whereby Virtue may be ſhock'd; ſince he ſtudies, by an almoſt continual Application to publick Affairs, how to procure the Happineſs of his Subjects. Could any one find Fault with ſuch innocent Diverſion, if he conſider'd the Anſwer which *Zeno*, that great Philoſopher, made to one who was wondering how a Man of ſo ſevere an Humour as he was, could be ſo Merry at Table: *Lay*, ſays he, *ſuch an Herb, calling it by its Name, to ſoke in a ſweet Liquor, and it ſhall loſe its Bitterneſs.* The *Swiſs* ſtill obſerve that laudabe Cuſtom

of

of their Predeceſſors; to meet now and then together, at a publick Entertainment, not to Eat and Drink with Exceſs as ſome have imagined, but only to keep up their eſtabliſhed Union, and Friendſhip, and indeed all their Diſcourſe is about their daily Affairs. The Young Ones ſing the noble Exploits of their Anceſtors, and the Magiſtrates, who ſit at the Upper-end of the Table, in Imitation of the *Lacedæmonians*, to prevent all Sorts of Irregularities, recite to one another the moſt remarkable and memorable Actions, that have happen'd ſince their Youth. It is not to be ſuppoſed, that any of us are Strangers to the ſtately Solemnity of *William* the *Conqueror*, who kept an Open-Houſe three or four Times a Year for all the Peers of the Realm, both Spiritual and Temporal, and even for foreign Ambaſſadors, and all this was to ſatisfy his Jovial Humour, which did not ſuffer him, during thoſe Feſtivals, to refuſe Pardon to any Criminals who deſir'd it, and far from allowing of any ungenerous or detracting Diſcourſes; for *Invidia dies feſtos non agit*, he on the Contrary made Preſents, and granted Favours to all thoſe who required them, as long as thoſe Rejoicings laſted.

But before we diſmiſs this ſhort Diſſertation, we'll take a View of what happen'd at *Marſeilles*, after the Revolt and Surrender of the Inhabitants of that City. *Berenger*, Count of *Provence*, having been publickly treated by the Citizens, the whole Diſcourſe, during the Entertainment, was about the Feats of Arms, and the noble Exploits atchiev'd at the Siege: Before the Repaſt was over, as he remember'd, ſome certain Soldiers, who had appear'd upon the Walls, and in a Sally ſome thing more bold and couragious than the Reſt, he had the Curioſity to ſee them, that he

might give them Commendations, for having behaved themſelves ſo valiantly. One of the chief Officers was diſpatch'd to call them in, who ſoon after introduced Twenty young Ladies, Dreſs'd like *Amazons*, who were the ſame that in Soldiers Habits, had ſo well Defended their City: Each of them had in her Hand a Basket of Flowers, and after they had ſaluted him, with as much Reſpect as Modeſty, they began to Sing, in the Dialect of *Provence*, the great and noble Actions that had preceded and follow'd the Count's Victory.

CHAP.

CHAPTER IX.

That good Morals, and a generous Temper, are both highly requiſite in a Sovereign Prince.

THE Trees, having often remark'd, that the Birds acknowledg'd the *Eagle* for their King, and that the Beaſts paid their Reſpects to the *Lion*, grown quite weary of living without Government, reſolv'd to chuſe one among themſelves, who might have an abſolute Power over all the Reſt. A general Council was call'd, the Candidates were heard, the Queſtion debated, and every one ſet forth his beſt Qualities to recommend himſelf to that eminent Station. The *Oak* alledg'd his long Life, his pleaſant and refreſhing Shade, and that he had nouriſh'd with his Fruits the firſt Parents of Mankind: The *Laurel* ſaid, that he was a Protection againſt Thunder, and that he had Crown'd the Roman Emperors, and thoſe who rode in Triumph into the Capitol: The *Pomgranate* Tree valued himſelf upon two conſiderable Accounts; firſt, that his Kernels ſo well rang'd, were the Emblem of Union, and Agreement, and that he ſhould very well know how to maintain Peace and Quietneſs among his Subjects: In the Second Place, that Nature herſelf ſeem'd to have deſign'd him for Empire, by originally dignifying him with a Crown. The *Olive* Tree ſaid, that he was the Symbol of Peace, and that he had been conſecrated to the Goddeſs *Minerva*: As for my Part, ſaid the *Vine*, I lengthen Men's Life. They were all very well Qualify'd they thought, and it was like to be a very hard Election, when ſome Member at the Board,

Board, ſtood, and moved for the *Orange* Tree, who immediately carry'd it, and though he had not ſpoke one Word for himſelf, yet ſome of them extolled the perpetual Greenneſs of his Leaves, others the incomparable Odour of his Flowers; but all admired his Fruit, which was ready to be gather'd in every Seaſon. Thus conſidering that Liberality, and the Odour of a Good Life, were the moſt requiſite Qualities in a Prince, they look'd upon the *Orange* Tree to be the moſt worthy of the Crown.

The MORAL.

We gather from hence, that Monarchy is the moſt perfect of Governments. That no One will forget himſelf, when his own Intereſt is concern'd. That a Prince without Honour, is like a Body without a Soul. That a ſweet Temper is no leſs to be deſir'd in a Prince, than a high Birth, and a noble Extraction. That to live in Peace and Tranquillity, is a neceſſary Ingredient to a happy Life.

If Royalty, like a great many other Poſts, were to be conferr'd, according to the People's Perfections and Merit, there would be enough to make a ſhow of their Sagacity, Courage, and Generoſity. But as thoſe Qualities would be of little Value, unleſs they were accompany'd with the Practice of Liberality, and a pious Life, it is very probable, that thoſe, who ſhould be endow'd with theſe two laſt, would have Preference, before the Wiſe and Couragious; becauſe a Good Life, and Liberality, ſeem eminently to contain all other good Qualifications.

As a Sovereign ought to have nothing more at Heart, than to be Belov'd and Reſpected by his Subjects, becauſe they are thereby gently brought

to

to Obedience; 'tis alſo apparent, that by the Splendor and Glory of his Virtues, he may eaſily prevail upon them to Copy after his great Example. *Pliny* ſays, that the Example of Princes does influence the very Rabble; *Ex quo manifeſtum eſt, Principum Diſciplinam capere etiam vulgus.* And this is ſo much the more neceſſary, becauſe that his Subjects admiring on all Occaſions his Probity, Piety, and juſt Rule of Life, will not allow themſelves the Liberty of leading a Life contrary to his, for fear of being thought Unworthy to live under ſo good a King. Thus all his Commands ſhall be freely receiv'd, and the Laws chearfully put in Execution.

But as the Objects do not always appear to us ſuch as they are, and that the Vulgar are apt to miſtake, 'tis abſolutely neceſſary, that the Prince, who is willing to have his People continue in ſo pleaſant and peaceable a State, ſhould according as different Times and Occcaſions require, give them ſome Marks of his Benevolence, and Kindneſs, leſt that by his living too cloſely, (though his Morals may be very good and commendable) he ſhould occaſion them to embrace new Opinions, and abandon him. *Pliny* ſays, in his *Panegyrick*, That a Prince may be unjuſtly hated, tho' he does not hate: But belov'd he can never be, except he loves. *Poteſt tamen Princeps odio eſſe nonnullis, etiam ſi ipſe non oderit: amari, niſi ipſe amet, non poteſt.* And four Lines before, That a Prince has many Friends, when he himſelf proves to be one to his People. *Amicos habet, quia amicus ipſe eſt.* It is by Generoſity and Courteſy, not by gazing on his Treaſure, that a Prince may gain the Affection of his Subjects; Kindneſs is the Load-ſtone that attracts the Hearts of Mankind with an agreeable Violence; it is that noble Quality, truly

proper

proper to a Divinity, which can procure the Reſpect of the moſt mutinous and leſs pliable Minds. Wealth would be but a troubleſom Poſſeſſion to Princes, if they were oblig'd to keep continual Watch over their immenſe Treaſures; like thoſe vigilant Dragons, Products of the Poets Brains, which kept the Golden Apples in the Garden of *Heſperides*. Sovereigns have two great Advantages in the Diſpenſation of their Favours, and Preſents; the firſt is, that none can ſuſpect them to give out of Vanity, becauſe Liberality ought to be as eſſential to a good Prince as Adminiſtration; and the other, that they never run the Risk of falling into the Inconveniency of private Perſons, who may waſt and exhauſt their Revenues, when they give Prodigally, and without Diſcretion; becauſe their Gifts may be properly deem'd a Loan, and as if each of us was no more than the Truſtee of our Prince's Liberalities, which we muſt deliver up again whenever they are required. Princes give us the Liberty to enjoy our Patrimony, and by a kind of Acknowledgment, we pay them an annual Income out of it. They beſtow on us honourable and beneficial Places, and we diſcharge the Duties which their Favour and our Allegiance oblige us to. They preſent us with Benefices, founded by their Predeceſſors, and we reſtore them at our Death, that they may pleaſure others with them. There is no Fear therefore, they ſhould impoveriſh themſelves by their daily Donatives, or become Prodigals. Liberality in Princes alone, never degenerates into Prodigality. Indeed if the Prince was to be laviſh of his Bounty without Reaſon, or to Perſons little deſerving his Favour, he might be reputed an Imprudent, but never a Profuſe Prince. *Cyrus* King of *Perſia*, was one Day Reproach'd with this by *Cræſus*, formerly King

of

of *Lydia*, and then Priſoner of War to *Cyrus*; *If you had been more moderate in your Gifts*, ſaid he, *you might have large Sums of Money in your Coffers.* *Cyrus*, relying on the Love and Affection of his Subjects, immediately diſpatch'd *Hydaſpes* with Letters to his Governours of Provinces, who return'd in a few Days after, with immenſe Sums of Money: *Crœſus* was thereby inform'd, that Subjects, who love their Prince, were no more than his Treaſurers, and that his Liberalities were no more than a ſmall Dew, which renders the Ground fruitful, where-ever it falls. You find now, ſaid *Cyrus* to him, that I not only increaſe my Riches by my Largeſſes, but likewiſe rid my ſelf of the Care and Fear which attend the keeping of them.

Nevertheleſs, I would not have it imagin'd, that by this Diſcourſe, I deſign to recommend to Princes the Example of *Caligula*, who extravagantly flung away his Treaſure out of the Windows, boaſting that this was to live like *Cæſar*, or a Roman Emperor. The neceſſary Charges and Expences of all Governments, impoſe a Neceſſity of good Huſbandry. It is therefore undoubtedly more advantageous to the State, that the Prince's Bounty ſhould be diſcreetly and uſefully Beſtow'd; leſt that, in caſe of Need, and his Subjects not proving perhaps ſo Affectionate as *Cyrus*'s, his Houſhold-Officers be obliged to go without their Salary, or perhaps the Crown ſhould be neceſſitated to retrench the Grandees Penſions, who are the Support of a Nation, by furniſhing Supplies in Time of War, and keeping Guard in Time of Peace; or ſtop the Soldiers Pay, which might give riſe to Mutinies and Seditions: It would be therefore a great Piece of Prudence in a Prince, and ſuch of his Miniſters, whoſe proper Office is to moderate the publick Expences, firſt to provide for the neceſſary Occaſi-

ons of the Adminiſtration, next prudently to examine how far the Prince may extend his Generoſity, without exceeding due Bounds, by caſting up the Revenues of the *Exchequer*, and eſpecially to order it ſo, that the Prince may be rather Prais'd, than Cenſur'd for his Munificence.

Alexander was commended by every Body, for having Treated Nine Thouſand People, at the Celebration of his Marriage with *Statira*, Daughter to *Darius*; and for having generouſly ſpent Thirty Millions to pay the Debts of the *Macedonians*, his Subjects, in order that the Rejoycings might be general. Whereas the *French* murmured along Time, becauſe *Henry* the Third, ſpent Twelve Hundred Thouſand Crowns, as it is reported, at the Duke of *Joyeuſe*'s Wedding, and gave ſuch another Sum to one of his Favourites in the Time of his greateſt Neceſſities, who receiv'd it as privately as he could, for fear of bringing on his Maſter and himſelf the People's Envy and Indignation.

'Tis very true, that the Humour and Inclinations of moſt Princes, are naturally ſo much bent towards Generoſity, that it ſeldom happens, that they have any conſiderable Sums in Store, imagining their Profuſions to be of little or no Moment, becauſe they depend upon one Word only. They ought nevertheleſs to conſider, that being too often reiterated, and out of Seaſon, the Burden lies heavy on the reſt of their Subjects. The following Narration will ſerve for a Proof of the Truth of this Obſervation. A Prince of the chiefeſt Family of *Burgundy*, who, like *Cimon* the *Athenian*, never refus'd his Purſe or Friendſhip to any Body, was in a fair Way of Squandering, by Gifts and Preſents, the immenſe Treaſures his Father had carefully preſerv'd for him; when his Treaſurer,

ſurer, (who though very ſenſible of it, and not daring to refuſe to obey his Orders) bethought himſelf of this Stratagem: As his Prince bad him one Day to give to one, who importun'd him, the Sum of Eight Thouſand Livres, which was thought a pretty round Sum in thoſe Days, he pretended to be very much taken up with ſome other of his Maſter's Concerns, and gave him the Keys that he might do it himſelf. The Prince ſhut himſelf in the Treaſury, where he ſpent the beſt Part of an Afternoon, open'd many Bags, and was obliged at laſt to ſend for the Treaſurer to finiſh the Sum, ſaying, *That he never could have thought that ſo much Time, and ſo many Pieces were to be employ'd in the making up ſo moderate a Sum. My Prince,* reſpectfully anſwer'd the artful Treaſurer, *it is abundantly eaſier to Promiſe, than to Perform: and it is viſible, that howſoever well fill'd our Coffers are, they are in Danger of being empty'd when we viſit them too often.* The Dexterity of that wiſe Miniſter, who made him plainly ſee the Exceſs of his Liberalities, made him take up the Reſolution, for the Future, to grant none but reaſonable Requeſts.

The late King of *France* being importun'd by a Lady, whom he paſſionately Loved, to Buy a Diamond, which was not to be purchaſed under Fifty Thouſand Crowns, was at laſt perſwaded to go to the Expence of it, and order'd his Treaſurer to get that Sum of Money ready: This ingenious Miniſter was ſo officious in executing his Order, that he prevented thereby the King from Buying it; he placed in the *Arſenal,* in the Sight of that Monarch, a conſiderable Number of Tables (ſome ſay Twenty) cover'd with Money, Silver and Gold. This Prince having better underſtood by his Eyes than his Ears, how much fifty Thouſand Crowns were,

alter'd his Mind, and proteſted, it ſhould never be ſaid, that he had given ſuch a prodigious Sum of Money for a Diamond no bigger than a ſmall Nut. King *James* of *England* bought it afterwards, and gave Sixty Thouſand Crowns for it.

It will not be amiſs to conclude this Chapter with an Account of a conſtant Cuſtom of *Robert* Duke of *Normandy*, who, by his frequent Liberalities, acquired the Title of *Magnificent*. He uſed to give to the Perſon, who made him the firſt Preſent in a Morning, whatſoever Preſents he receiv'd during the whole Day afterwards, and by that Means it happen'd, that he enrich'd a Tradeſman, who, at his Levee, preſented him with two Knives well wrought, and receiv'd toward the Evening in return from the Duke, a Set of fine Horſes, a large Quantity of Silver Plate, and Tapeſtries of a conſiderable Value.

CHAP.

CHAPTER X.

That it is highly requiſite, to the right Educating of a young Prince, that the utmoſt Care ſhould be taken that all Perſons and Things, from which he might poſſibly receive any ill Impreſſions, ſhould be remov'd far from him.

A *Peacock*, who was reſolv'd to go abroad and ſee the World, wanted nothing but a merry Companion to render his Journey agreeable and pleaſant; howſoever he ſet out, truſting to the good Fortune of picking up ſome ſuch Companion in his Travels. The good Opinion, he entertain'd of himſelf, almoſt perſwaded him, that the *Eagle* would be glad of his Company; but upon Second Thoughts he remember'd, that Friendſhip with a Superior, had often prov'd Dangerous; neither was it ſafe to make One's Maſter, One's Companion. He was mightily delighted with the ſweet Note of the *Nightingale*, and the gilded Plumes of the *Gold-finch*, but when he conſider'd their Size, he was aſham'd to be ſeen in their Company. The *Parrot* was too Talkative he thought, and the *Oſtridge* would make but a troubleſom Traveller, by reaſon of her Heavineſs: The *Hawk* was in his Opinion ſomewhat too Ill-natured, and he had but an indifferent Opinion of the *Vulture*. He was got as far as *Egypt* before he could pitch upon a Companion: By which time being tired of this ſolitary Travelling, he reſolv'd to make the beſt of his Way homewards, when perchance he eſpied, upon the Brink of a River, a Bird of an extraordinary Size and Beauty, which proved

proved to be an *Ibis*, that has all the Beauty of a *Stork*, but nothing of his Deformity; for his Feathers are of a perfect Black, and is particularly remarkable for his good Shape. Our gaudy Traveller admiring his Majeſtick Gate, and the Gracefulneſs of his Perſon, advances toward him, and makes him a kind offer of his Services. The *Ibis*, on the other Hand, contemplating his noble Train, and taking him to be the moſt glorious Creature, under the Canopy of Heaven, receiv'd him with as much, or if poſſible a greater Reſpect, than he would have done the *Eagle*. They ſpent ſome Time, with a great Deal of Satisfaction, in Congratulating one another upon their happy Meeting, and their Friendſhip ſeem'd almoſt indiſſoluble, when the *Ibis*, plunging his long Beak in the River *Nilus*, and bringing it up full of Water, put it into his Backſide. This Action turn'd the poor *Peacock*'s Stomach, and being highly offended, he cry'd out, *Fy upon the filthy Animal!* And in that Inſtant he flew away to the next Town, often repeating the ſame Words, and how unaccountable it was, that ſuch a foul Behaviour ſhould lie hid under ſuch a fair Out-ſide.

The MORAL.

The Caution of the *Peacock*, in the Election of his Companion and Friend, may ſerve for an Emblem of human Prudence to Mankind, and admoniſh them how careful they ought to be, in making a right Judgment of the Perſons they deſign to admit into their Society; but in a more particular Manner, not to ſuffer themſelves to be deceiv-ed, by the near Reſemblance there is between Good and Evil, a Misfortune which humane Frailty is very liable to.

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The *Peacock* is deceiv'd, tho' after a long Deliberation, for want of Diſtinguiſhing; but how many Times is an abſolute Deformity impos'd upon us, gilded over with an apparent Beauty; for want of a narrower Search, or a prudent Reflection. The Approbation of the Will, in the Choice of our Friends, is not ſufficient without that of the Underſtanding; for it is a thing which requires no ſmall Caution and Deliberation, and ſhould not be reſolv'd upon over-haſtily. The moſt ſuitable Society is doubtleſs moſt likely to continue, and conſequently moſt deſirable, for if on the one Hand, you aſſociate your ſelf with a Man too much above you, you muſt add to the frequent Misfortunes, that have often proceeded from thence, the Danger of loſing him ſoon, *Honores enim mutant Mores*. Beſides the greater his Perfections are, the greater Repute will he be in; ſo that his Glory will ſoon eclipſe Yours. The Moon ſhines bright when ſhe has none to vie with but the Stars, but immediately diſappears, or at leaſt Shines no longer, at the Approach of the leaſt Beam of the Sun: And if on the other Hand, the Perſon, whom you choſe to be your Friend, be much your Inferior, you may well be reckon'd a Man of a mean Spirit, for being ſo over Good-natured, as to encreaſe the Honour and Reputation of others at the Expence of your Own. It follows of Neceſſity, that a Parity is ſafeſt and moſt eligible in Friendſhip: But above all, the Company, and eſpecially the Friendſhip, of Perſons addicted to Vice; nay, even of thoſe who are ſo reputed, ought to be avoided, ſince we judge of a Man by his Friends: And it would be more advantageous to be without any ſuch, becauſe as an honeſt and prudent Friend mitigates all Wants, Pains, and anxious Cares, ſo doth a vicious, and imprudent

imprudent One, as certainly multiply and increaſe them.

From the Deliberation and Caution, which diſcreet Men make uſe of, in the Election of their Friends, we may eaſily deduce the Neceſſity, provident Parents lie under, of aſſiſting their Children in the Choice of their Company. Their Mind has often been compared to a white Sheet of Paper, capable of receiving indifferently any kind of Impreſſion, and ſo that without a ſtrict Hand over us, during our youthful days, we are in danger of being loſt for ever; for we generally carry to our Graves thoſe good or bad Principles which we imbibe at thoſe our early Years: and ſuch as we Sow, ſuch we muſt expect to Reap. The Reaſon of this is not but that there are Children of ſo good a Genius, and who as it were bring into the World ſuch a happy Diſpoſition of Mind, as to be in a great Meaſure guarded againſt the Allurements of Vice, but the Number of ſuch is too ſmall to be rely'd on. Let a Town be ever ſo Strong, and well Fortify'd, yet it muſt Surrender at laſt, when it is vigorouſly Attack'd, and when at the ſame Time there is but a poor Proſpect of any foreign Aſſiſtance: Pleaſure is a ſtrong Temptation to Youth, and commonly meets with a very weak Oppoſition; we are liable to the ſame Affections and Paſſions, and our Nature is ſo corrupted, that it at firſt allures our Senſes by ſome Thing Pleaſant, and from thence leads us into the high Road of Licentiouſneſs. Pleaſure is the Idol that moſt Men adore, if you except from the general Rule thoſe who, by the Aſſiſtance of divine Grace, and inward Integrity, foreſee the Misfortunes it neceſſarily involves its Worſhipers in. We are induced to give Way to Pride, Voluptuouſneſs, Avarice and Ambition, under the ſeducing Pretences of Eſteem, Pleaſure, Riches,

Riches, and Grandeur, and under this ſpecious Cloke we hug our darling Vice, void of all diſcouraging Apprehenſions, we continue in it without Miſtruſt (for every Man is partial to his Blind-Side) until it becomes habitual to us, and therefore incurable, eſpecially if it happens to be countenanced or backed by the Influence of bad Example; for a very little Reflection will convince us, that Vice is of a prolifick Nature, and no leſs catching than a contagious Diſtemper, and that our Ears, and Eyes, are like ſo many Doors and Inlets to the Heart: From whence appears the Danger of ſuffering the Vicious, and Voluptuous, to approach thoſe, whoſe Integrity of Life we propoſe to preſerve unſpotted. And a farther Proof of the Peril, Youth are expoſed to, in the Company of the Wicked, or by accepting of the Opportunities of Evil, will appear from the Apprehenſion, and Caution, Perſons of ripe Years and ſound Judgment have ſhew'd in avoiding them.

Cyrus King of *Perſia* has furniſhed us with a fine Inſtance, and plainly demonſtrated to us, how diffident he was of his own Reſolution and Continency; when *Ariſpus*, one of his Boſom Friends, whom he had intruſted with the Care of a Lady his Priſoner, came to give him an Account of her Beauty, offering to bring her to him, that he might ſee her; *Don't you do it*, anſwer'd *Cyrus*, *ſince you aſſure me that ſhe has ſo many Charms, I find my ſelf, already ſo ſmitten by your Deſcription of her, that I cannot with any ſafety truſt my ſelf with the Sight of ſuch a beautiful Woman.*

Alexander was alſo ſenſible of the ſame Danger, and was ſo far from relying on his own Conſtancy, that he not only avoided the Sight of *Darius*'s Wife, whoſe uncommon and rare Beauty was then the Theme of all People's Praiſes and Admi-

ration, but uſed to imploy his Thoughts on any other Object when he heard that extoll'd.

Scipio after the taking of *Numantia*, hath given us an Example of a ſtill ſtricter Virtue than thoſe afore-mention'd. There was brought to him, amongſt ſeveral Other Priſoners and Slaves, a beautiful Lady, betrothed to a Prince of *Celtiberia*, he thought that as her Beauty was extraordinary, ſo muſt ſhe be Beloved with a more than ordinary Flame. He immediately ſent for her Lover, to rid him of his Troubles, *Here is your Miſtreſs*, ſaid he to him, *whom I reſtore to you untouched, ſhe is Beautiful and Young, and I am your equal in Years; That is all I have to ſay in that Reſpect: But in delivering her up to you, with your Freedom, which I give you, I require, by Way of Acknowledgment, a Place in your Affection, and I think this Action deſerves the Roman Empire in Exchange.* The *Prince* gave him his Hand in token of their future Amity, uttering at the ſame Time the higheſt Expreſſions of Joy and Gratitude, and aſſiſted him ſome Time after with Fifteen Hundred Horſe, and thought himſelf under an Obligation to him all the remaining Part of his Days.

Baudouin Emperor of *Conſtantinople*, in order to keep up Innocence and Chaſtity in his Family, made an Herald to publiſh, every Night, about the Court, that no one ſhould preſume to lodge in his Palace, in caſe he had had that Day any Commerce with a Woman of a bad Reputation. And indeed this Crime my be ſtiled a Complication of Evils: whereſoever it finds admiſſion, all Affection between Husband and Wife is at an end; The Father no longer conſults the Intereſt and Welfare of his Family; The Son breaks through all Ties of Duty and Obedience due to his Parents, and a Maſter intruſts none, but thoſe who will be ſubſervient

ſervient to his brutiſh Paſſions, or diligent in their Endeavours to ſatisfy his inordinate Deſires.

We have an Inſtance of all theſe Misfortunes together, in the prudent Management of *William the Conqueror*, and the Licentiouſneſs of his Son *Robert*, a Prince of that Humour, which I have already ſo much diſcommended; none but profligate Sycophants, or fawning Miniſters of his Pleaſures had his Ear, immenſe Sums of Money were requiſite to ſupport ſuch a lewd Life; the Queen his Mother furniſh'd him plentifully with it, which when the King came to underſtand, he reproach'd his Conſort with it, repreſenting to her, that by ſupplying him with Money, ſhe had not only furniſh'd him with means to continue his diſſolute Life, but thereby likewiſe encouraged and enabled him to levy Forces againſt his Father. The Queen urged in excuſe, her tender and natural Affection towards her Son; and immediately ſent into *Germany*, to conſult a Sooth-ſayer, in order to know what might be the Conſequence of this threatning Accident; from whence ſhe receiv'd the enſuing Fable for an Anſwer: A beautiful Horſe, Strong, and Well-ſhap'd, was for a conſiderable Time Guardian of a Meadow, ſo as to keep the wild Beaſts from it; but going at laſt the Way of all Fleſh, was ſucceeded by a Cow, and as ſhe happen'd to be *en Chaleur*, ſhe brought all the neighbouring Cattle into the Meadow, who gorging themſelves without any Oppoſition, ſoon devoured all the Paſture. *Normandy* is the Meadow; the Churches, and Houſes of the Inhabitants, are the Graſs; *William the Conqueror* is the fine Horſe; and *Robert Courte-Houſe* is the *Cow*, who will by his Irregularities deſtroy *Normandy*, if the dark Miniſters of his Licentiouſneſs are not remov'd in Time.

But as young Noble-Men are beſt wrought upon by the Influence of noble Actions, and good Examples, it may not be amiſs to mention that of *Pelagius*, who was given for an Hoſtage to *Almanzor* King of *Africa:* That infamous Prince, endeavouring to prevail upon him to yield to thoſe Immodeſties that are prohibited even among Infidels, tempted him to Compliance by all poſſible Ways, making uſe of all manner of Artifice, and ſparing for no Preſents. That glorious Youth, who was ſcarce Fourteen Years of Age, for which however a virtuous Education made ſufficient Amends, was not in the leaſt moved or affected, either by his large Promiſes, or the Apprehenſion of a barbarous Treatment; and being at laſt reduced to the cruel Neceſſity of this hard Choice, either to live according to thoſe ſhameful Conditions, which had been propoſed to him, or to die upon the Spot, generouſly imbrac'd Death, and was barbarouſly ſtabb'd by *Almanzor*'s own Hand, for an ample Satisfaction to his brutal Vengeance.

For the Concluſion of this Diſſertation we'll propoſe, in Favour of the other Sex, an Example of Virtue no leſs remarkable than the foregoing. The Princeſs of *Mirandole*, who excell'd in Beauty, and other Accompliſhments, all the Ladies of her Age, reſiſted the preſſing Solicitations of Admiral *Barberouſſe*, at the Time that he brought auxiliary Troops to the Aſſiſtance of *Francis* the Firſt, at the Siege of *Nice*, and calling to mind the ſeveral pious Inſtructions and religious Notions which ſhe had imbibed at the time of her Education: That Innocence, and Honour were the moſt precious Jewels, a virtuous Woman could poſſeſs in this World, ſhe boldly rejected all his Offers; and one Day, whether out of the Affection ſhe bore to *Soliman*, or Apprehenſion of falling into the Hands

Hands of that Corſair, ſhe broke out into this Exclamation. *Oh! cruel Beauty! muſt thou thus lay Snares for thy own Undoing, and being an Enemy to my Felicity, muſt thou maliciouſly make uſe of thy Arms to procure my Ruin! Know that it is in my Power to be revenged of thy Treachery, and to prevent the Misfortunes, which I am in Danger of falling into, through thy Vanity*; and when ſhe had ended theſe Words, ſhe thruſt her Head into a Buſh of Thorns, behind which ſhe was concealed, by which means disfiguring her Face, ſhe no longer was that beautiful Princeſs, whoſe Charms had Captivated ſo many.

CHAP.

CHAPTER XI.

That Generoſity, well apply'd, often prevents great Misfortunes.

AS a *Lion* was returning Home from an Adventure, wherein he had got a conſiderable Booty, he ſaw, in a By-way, a *Sheep* running with all his Might; and as he had a Suſpicion, that he was purſu'd, he call'd out to him three or four Times, and bid him not to be Diſ-hearten'd: But the *Sheep* conſcious of his own Weakneſs, and following the Inſtinct of his Nature, did not ſo much as look behind him, for fear of being over-taken by his Enemy, who follow'd him by the Track. At Length the *Lion*, perceiving a *Wolf* purſuing, croſs'd over to him, and coldly demanded of him the Reaſon of his being in ſuch Haſte? *Hunger*, anſwer'd the *Wolf*; *If that is all go no further*, reply'd the *Lion*, *I have here where-with-all to ſatisfy you, come along with me.* The *Wolf* would have follow'd his Prey with all his Heart, but partly out of Civility, and partly out of Fear of Diſobliging him, he knew not well how to proceed. Thus the *Lion*, by his Addreſs, gave Time to the *Sheep* to make his Eſcape; and by his Generoſity appeas'd the Fury of the *Wolf*, who went back to take a Supper with him.

The MORAL.

We may gather from the foregoing Fable, that Weakneſs renders our Flight leſs ignominious. That Neceſſity often obliges us to commit unworthy

thy Actions. That every Temper is ſoften'd, if not overcome, by the Influence of Generoſity and Addreſs. And laſtly, that Prudence, and an artful Management, frequently bring the moſt difficult Things to paſs.

We daily ſee, that Neceſſity forces Men upon baſe and ungenerous Actions, which probably would not ſo much as enter into their Thoughts, if they had where-with-all to ſupply their ordinary Wants. And as the beſt diſpoſed Minds are apt to yield, and give Way upon ſeveral Occaſions; ſo the moſt perverſe are capable of being reform'd in caſe a right Method be taken with them.

But as none but thoſe, who wallow in Plenty, and fully enjoy the Bleſſings of Fortune, are beſt able, by parcelling out their Abundance, and variouſly beſtowing their ſuperfluous Wealth, to provide againſt the ſeveral Misfortunes which befall Men; ſo it is properly the Duty of the Wealthy and Powerful, to prevent the impending Calamities, and break the Neck of thoſe pernicious Deſigns, which the Minds of the Wretched may probably deviſe. And what is here ſaid in Favour of private Perſons, may be yet better practiced in Reſpect to thoſe, who are continually plotting Revolutions and Diſturbances in a State; and who may be often eaſily ſuppreſs'd, or at leaſt diverted, by artfully giving them a Bone to pick: And in this Particular we cannot but admire the Prudence and Generoſity of *Philip*, Sirnamed the *Long*, King of *France*; who, foreſeeing that the Count of *Artois*, when reduced to the utmoſt Straits, by the Loſs of the County of that Name, which the King adjudged to his Aunt *Mahaud*, might probably be induced to ſide with the Rebels, and Malecontents, generouſly preſented him with the Earldom of *Eu*; in order, that he might have whereby

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to ſupport the Grandeur of his noble Family; which originally deſcended from the Kings of *France*.

Philip de Valois ſhew'd more Paſſion, and leſs Prudence in his Conduct; he thought it not ſufficient rigorouſly to execute the Decree, which had been pronounced againſt the ſaid Earl, but proceeding ſtill further, condemn'd him to loſe his Head, where-upon he enter'd into an Alliance with *Edward* the Third of *England*, and was like to have Ruined the whole Kingdom of *France*; whereas the King might eaſily have prevented all that, had he followed the Steps of his Predeceſſor, in allowing the Earl, to whom he was nearly Related, and in ſome meaſure Obliged, a competent Maintenance, which would have effectually allay'd his furious Reſentment.

When the High-Conſtable, *Charles de Bourbon*, Revolted to the Emperor *Charles* the Fifth, and was made General of his Army, againſt *Francis* the Firſt, his lawful King, he alledged no Reaſon to palliate his heinous Crime, than the unjuſt Uſage he had received from the King; who was ſo far from beſtowing any thing upon him, that he took away all the Lordſhips, and Revenues, which he was poſſeſſed of by the Munificence of other Kings his Predeceſſors, and by that reduced him to the Neceſſity of going in queſt of new Acquiſitions. If *Francis* the Firſt had, like the *Lion* in our Fable, aſſwaged the Paſſion of *Lowiſa* his Mother, who, not unlike the *Wolf*, purſu'd her Prey with open Mouth, it had been much more advantageous to the State, and would have ſav'd a great Deal of Blood; nor had the King been Defeated, and taken Priſoner by the Lord High-Conſtable.

Whether it be out of Neceſſity, that ſome Perſons throw themſelves Headlong into Iniquity, or

Avarice

Avarice be the ſole occaſion of it, it is certainly a Duty incumbent on all noble Minds, to prevent any ſuch Effect, as far forth as they are able; eſpecially, if it more immediately concerns themſelves, as affecting their Vaſſals, or Dominions. Thus *Henry* the Third, during the Faction in *France*, finding himſelf beſet with Enemies on every Side, but at firſt more fiercely attack'd by the Tongue, than the Sword, was no ſooner appriz'd, that he was publickly Abuſed, and Evil-ſpoken of, and particularly by the Biſhop of *Senlis*, but he ſent to him, as the beſt Remedy he could then think of, Four Hundred Crowns, deſiring him to employ that ſmall Preſent in procuring Sugar to ſweeten his Tongue, and Throat. If *Lewis* the Eleventh had not made uſe of that Artifice, to appeaſe all thoſe who had taken up Arms againſt him, under the plauſible Pretence of publick Good, he ſhould never have ſeen any Quiet in *France*; he, like a generous *Lion*, following the Advice of *Sforce*, Duke of *Milan*, granted to all his Enemies, without any Conditions or Exceptions, all that that they could Deſire, and indeed more than they could reaſonably have pretended to. By that Treaty, *Lewis de Luxembourg* was made High-Conſtable, the Duke of *Nemours* had the Government of the Iſle of *France*, and he reſtored to the Count of *Dunois* and *Ameignac* their rich Poſſeſſions which he had ſeized upon. If he had not fenced, by that remarkable Inſtance of Generoſity, againſt all the Evil, thoſe Confederates were capable of doing him, he could not, in all human Probability, have ſav'd that poor *Sheep*, I mean *France*, which its Enemies, like ſo many ravenous *Wolves*, had a Deſign to worry and deſtroy as their own Prey. And had he not prevented that Misfortune, it may be a Queſtion, Whether his Son, *Charles*

the Eighth, would have ſucceeded, to all his Father's former Poſſeſſions, after his Death. We may therefore venture to ſay, that a Prince and his Council, upon the Diſcovery of the Infidelity of any popular Subject, who perhaps is upon the Point of Siding with a Party of Rebels, from whom he may have Reaſon to expect greater Advantages, would act a very politick Part, and perform an Action greatly conducing to the publick Good, and their own Safety; in preventing him by ſome conſiderable Offers, or ample Largeſſes, which is much the wiſeſt and ſafeſt Method of Proceeding; becauſe that Puniſhment is not proper at all Times, and very often out of the Power of the Perſon that Governs.

Ferdinand, King of *Arragon*, paid very dear for Want of that Expedient. This Prince refus'd to pay the Ranſom of *Peter de Navarre*, General of the *Spaniſh* Infantry. That great Captain, having been taken Priſoner, while he fought valiantly in his Service, though with bad Succeſs, at the Battle of *Ravenna*, remain'd Three whole Years in Priſon, there not being the leaſt Notice taken of his Remonſtrances, and Complaints; but having been treated more humanly by *Francis* the Firſt, his Conqueror, who paid his Ranſom to the Duke of *Longue-Ville*, and heapt upon him Kindneſſes and conſiderable Employments, he thought himſelf under ſuch an Obligation to him, that, to revenge the Ingratitude of his own Prince, he intirely devoted himſelf to the Service of *France*. What I have here ſaid, for the good of publick Adminiſtration, may be well apply'd to a private Caſe; for it is certainly the Part of a prudent Maſter of a Family, to ſmother, as much as poſſible, any old Diſpute, or Quarrel, to avoid a Suit at Law; or even put a Stop to thoſe, who

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by whatſoever Means, though falſe and unjuſt, lay Schemes againſt his Honour, and Reputation, or contrive his total Ruin. If a private Perſon, when Injured, ſhould make uſe of this Expedient, one could not impute it to his Timidity, or Want of Courage; but rather to his Prudence, which furniſhes him with a proper Expedient to ſettle his Affairs, and effectually ſecure his own Perſon, Liberty, and Reputation.

CHAPTER XII.

That Children ought to be reſpected on the Account of their Fathers, and the Fathers on the Account of their Children.

A Famous Sports-Man, being Abroad one Day upon his Sport, happen'd to caſt his Eye upon an old decrepit *Bitch*, that lay languiſhing, and three quarters Starv'd, by the Way-ſide, upon a Dung-Hill. This miſerable Creature had been once his Servant, but ſo alter'd, by Age, Neglect, and hard Uſage, that ſhe was hardly to be known: The Gentleman however ſtood ſo long muſing, and bethinking himſelf, that the *Bitch* gave him to underſtand, by the licking of her Lips, the waging of her Tail, and her creeping to him upon her Belly, what ſhe would have ſaid, if ſhe could have Spoken. The Maſter was ſo delighted with the Good-Nature and Tenderneſs of the Creature, that he took every Thing by the right Handle, and put her ſome Queſtions, to which, in her Way, ſhe return'd this Anſwer.

Sir, ſays ſhe, *I had once the Honour to eat of your Bread, but betwixt my preſent Condition of Want and Miſery, and a broken Leg over and above, I may well be out of your Memory; unleſs I ſhould preſume to remind you of an old Servant, by this notable Token; that, at the Fall of a mighty Stag (much ſpoken of in thoſe Days) I had forty Teizers in the Field, that came out of my own Loins, and the Picture of them all, is at this Day to be ſeen in the Prince's Gallery.* The Gentleman had ſo great a Kindneſs for the whole Strain, that he immediately

ately order'd the *Bitch* to be waſh'd and clean'd, taken into the Houſe, and provided for from his own Table. The Preſident of this Bounty, to a try'd Servant, encouraged another to put in for the like Proviſion, but the Maſter march'd off, and adjourn'd the ſecond Cauſe till another Time.

The MORAL.

Misfortune, Neceſſity, and Old-Age, often put our intimate Acquaintance out of our Knowledge: Whereas true Friendſhip, and Courage, are never to be forgetten. A Man of Honour encourages Virtue whereſoever he meets with it, and a good Reputation will ſtand the Teſt of Time, and bad Fortune. And laſtly, whoſoever petitions for Favours, muſt watch for a favourable Opportunity.

If a Maſter lies under an Obligation to ſhew himſelf grateful, and to take into his particular Care thoſe faithful Servants, who have ſpent their uſeful Years in his Service; how much more is he in Honour obliged to do it, in Reſpect to thoſe Children, whoſe Parents Sacrificed their All to his Intereſt; or to thoſe decrepit Parents, whoſe Children have generouſly parted with their Lives to ſerve him. The Survivor, is like a lively Picture of the Deceaſed, who hath ſtampt in his Forehead the Marks of his Affection, the Teſtimonial of the Employments which he has faithfully, and dutifully Diſcharged, and the Tokens of the Honours he has acquired to his Family.

There is ſo cloſe an Union interwoven in the very Nature of Father and Son, that it ſeems almoſt impoſſible to Love One, and Hate the Other, at the ſame Time; or not to reward in the Perſon of the one, the paſt Services of the other. And that ſeems to be the Reaſon why the *Romans* (who

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have left us ſo many remarkable and heroick Examples of Gratitude) granted ſo great and honourable Priviledges, and Immunities to thoſe Parents, who had a numerous Family, deſign'd for the Service of the Republick: In ſo much, that when there happen'd to be Two Competitors, either for the ſame Preferment, or in a Point of Honour, conteſted between two Perſons of Note; if they were found to be equal in all otherReſpects, he that could make it appear, that he had a more numerous Off-ſpring, had the Precedence. To this Priviledge were many others annex'd, which excus'd the Father from ſerving the troubleſom Offices of the State. Even the Slaves themſelves were reputed Free by the Law, when they had been happy enough to have more than Four Children.

The *Lacedæmonians*, whoſe Laws, eſtabliſh'd by the divine *Lycurgus*, were reſpected as Oracles, exempted the Father of Three Children from Watching the City; and, if he had a greater Number, he was freed from all other troubleſom Employments. And if it happen'd, in either of thoſe two Republicks, that the Children came to be reduced, they were bred up at the publick Expence, until they were able to bear Arms.

That which gave the firſt Riſe, to the Eſtabliſhment of that Law, is no leſs extraordinary, than it has been religiouſly obſerv'd. It was at the Time when the Wars began to break out in the Roman Empire. The Citizens of *Alba*, who could not bear to ſee the ſurprizing Progreſs of the growing City of *Rome*, did their utmoſt to prevent them, and levy'd for thatPurpoſe a powerful Army. Now after ſeveral Encounters, finding themſelves equally match'd, and fearing leſt a bloody Combat ſhould in Time divide the whole Country

Country of *Italy* into two Parties, they agreed, to make an End of the War, to chuſe of each Side three Brethren of a Birth, to fight it out. The *Horatii* defended the *Romans* Intereſt, and the *Curiatii* that of the *Albans*. They Fought in the Midſt of the two Armies. The Three *Curiatii* being Wounded, had already kill'd Two of their Enemies, when the Third of the *Horatii*, who was left alive, adding Craft to his Strength, pretended to run away, and by this Means had an Opportunity to Fight them one by one, till he had kill'd them all. This laſt ſtroke, which procur'd a Peace between thoſe two contending Cities, left the *Romans* Victorious: But this Victory was unfortunately ſtain'd with Parricide; for the Conqueror's Siſter, ſeeing him bear the Spoils of One of the *Curiatii*, to whom ſhe was betrothed, fell a Weeping; which unſeaſonable Sorrow coſt the young Maid her Life; for her Brother, unable to ſee her, drew his Sword, and Slew her, as the fourth Victim. He was immediately taken up for it, and try'd, and ought, according to Law, to have been put to Death; but their Compaſſion for the Father oppoſed the rigid Sentence, calling to Mind how his Two Sons had Sacrificed their Lives to the publick Good, and the Loſs of his Daughter, which was no leſs grievous; together with the valiant Exploit of the Conqueror, which ſeem'd ſufficiently to atone for his Parricide: in ſo much, that Compaſſion got the better of the Severity of the Law; and great Priviledges were afterward granted to the Father, not as being the Father of a generous Conqueror, but as a Father only. Thoſe Priviledges and Exemptions were ſince handed down to all the Citizens of *Rome*, who had Children capable of ſerving the Common-Wealth. And indeed, Who could have beheld

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that venerable old Gentleman in *Rome*, after ſo ſignalizing a Service, without paying to him a due Reſpect and Honour?

Tho' the whole Happineſs of *Cornelia*, Mother to the *Gracchi*, depended entirely on the undaunted Courage of her two Sons, yet after their Death, ſhe was held in ſo great a Veneration, that all the Kings, then in Alliance with the *Romans*, ſent Ambaſſadors, and Preſents to her, with as much Reſpect, as they could have done to the greateſt of Queens; ſhe look'd with Contempt, even upon a Crown offer'd her by King *Ptolomy*, who would have made her his Wife, and Queen of *Egypt*: That Name of Mother, and of a Mother of ſo Noble and Heroick Sons, which would have been obliterated by that of a Queen, made her chuſe to preſerve the firſt, as long as ſhe Liv'd, tho' ſhe look'd upon the other to be more Imperial and Majeſtick, but much leſs Honourable. Since then it is evident, that Parents, by the Means of their Children, are the original Source of all the Bleſſings that befall a Nation; it is but Reaſonable, that the Prince ſhould relieve them in their Neceſſities, or if they need not ſuch Relief, that he ſhould make them Partakers of his Glory.

I remember to have read of a General of an Army, who, at his publick Entrance in Triumph into a City, took his Father with him in his Chariot, as if Nature and Fortune had render'd them inſeparable.

It was a Cuſtom with the Ancients when any Perſons, who had obtain'd Garlands in the Olympick Games, died, whilſt their Parents were alive, their Kindred, who atended them in their Funeral Solemnity, wore all the ſame Crowns of Flowers on their Heads, ſhewing by this laſt Triumph, that they thought themſelves obliged to Immorta-

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lize the Name of the Deceaſed, during the remaining Part of their Lives.

But what we have hitherto ſaid, comes far ſhort of what we find related of *Epaminondas*, when he declared, that his Joy conſiſted, not ſo much in that great Victory, which he had obtain'd over his Enemies at the Battle of *Leuctria*, as in that he had been ſo happy to Rout, and intirely Defeat them whilſt his Parents were alive, to whom it was without Doubt a great Satisfaction. Now if a Father ſhares the Honours with his Son, by the ſame Reaſon a Son ought to ſhare with his Father.

It will not here be amiſs to ſet off the Generoſity of *Alexander*, who, at his return to *Perſia*, after his Expedition to the *Indies*, reviewing his Army, and finding he had loſt a great many old Soldiers and Officers, call'd before him all their Children, to whom after he had ſhew'd a great Deal of Sorrow, as it appear'd by the Tears he ſhed, he order'd, as a juſt Reward, that they ſhould receive without any Diminution, the ſame Pay their Fathers uſed to have. To this we may add the generous Repartee of a King of *Spain*, to a Gentleman, who asked of him the Place of a Perſon of Quality, who had loſt his Life in an Engagement. *How now!* *Sir*, ſaid the King to him, in a grave Tone, *Do not you know he hath a Son, who in a little Time will be able to bear Arms; and ordering him to withdraw, told Him, that the greateſt Service he could then do him, was to conceal his Raſhneſs and Imprudence.*

CHAPTER XIII.

That thoſe ought to live a-part, that cannot Agree together.

THere are natural Averſions among Trees and Plants, as well as among Men and Beaſts; and this it was that engag'd a *Pomgranate* once, as the Emblem of Union and Agreement, to try what might be done toward the Reconciling of the *Fig* and the *Olive*; Two Plants that can hardly live in the ſame Climate. The *Pomgranate* fell to reaſoning the Matter, from the Practice of other Trees, the Scandal of the Example, and the like: But when he ſaw there was nothing to be done that Way, he charg'd the *Fig-Tree* with down-right Croſsneſs and Ill-nature. The *Fig-Tree* excus'd himſelf, that the Antipathy was none of his Fault, but a fatal, and an incurable Oppoſition betwixt the Two Families; it ever had been ſo, and ever would be ſo, and there was no Remedy.

Now whoever conſiders but the very Leaves of theſe two Trees, the Shape, the Colour, the Fruit, the Taſt, or the Size, the Trunk, the Bark, and the Root, *&c.* he will find, that no two Things can be more contrary, than the One of theſe is to the Other: So that the only Way to preſerve them, is to keep them aſunder, and he that brings them together is an Enemy to Both.

The MORAL.

We may gather from the foregoing Fable, that when two Perſons of different Humours, and Inclina-

clinations, happen to be at Variance together, (as probably they can not very well hit it) ſound Reaſoning, and gentle Argument, is not always ſufficient to ſet them to rights again; and when perhaps they are deaf to Reaſon calmly urged, ſeaſonable Menaces often produce a better Effect, and prove more convincing, and prevalent: We may gather likewiſe, that there ariſe ſometimes among People ſuch Animoſities, as may be ſaid to be in grain, and cannot be remov'd.

Some Grudges there be ſo deeply rooted, and inveterate, that they might very rationally paſs for natural Antipathies, were not the original Occaſions of them eaſy to be diſcern'd; they being generally owing, either to ſome Family-Quarrel, or Law-Suit, or to ſome heinous Affront highly derogatory of the Honour of one Party, or at leaſt ſo taken; or, as it often happens, to that headſtrong Vice of Ambition, which frequently proves equally predominant in two Perſons of Diſtinction: However, though this inveterate Paſſion be ſeemingly a remedileſs Evil, after ſeveral Years rageing, and feſtring, yet even then ſhould it not be given over for Incurable; for ſince, as Experience teaches us, Remedies are found for the Plague and Leproſy, ſo neither ſhould we deſpair of maſtering this froward Diſtemper of the Mind, but rather ſpare for no Pains to effect its Removal.

But if the State of the Matter be ſuch, that all Remedies, when applied, prove fruitleſs, and the frequent Advice, and moſt earneſt Intreaties of Friends fall to the Ground; the beſt Method to be taken is, to ſeparate ſuch jarring Neighbours, and place them at a conſiderable Diſtance one from the other; which done, ſuch Meaſures may eaſily be taken, as ſhall effectually prevent the leaſt Revival of old Grudges between them, the fore-

cloſing all Intercourſe of Words being a great Step towards it: And in ſuch a Caſe as this, we have but too much Reaſon to affirm, that a State of Separation is more eligible, and expedient than that of Union, which might probably produce the ſame Effect, as we find in the two Trees aforementioned.

We cannot but be ſenſible of ſeveral Inſtances of private Gentlemen, who being near Neighbours, which ſhould more cloſely joyn and unite them in Intereſts and Affections, and be a Means for them the better to anſwer the Ends of human Life, by capacitating them to enjoy the Benefits of Society more freely and frequently, do, by perverting the Uſe of it, render this very Vicinity rather a Curſe than a Bleſſing to themſelves; by taking Occaſion from thence to entertain Diſguſts, and ſet on Foot and foment ſlight Broils and Bickerings, which being multiply'd and heighten'd, by mutual Heats and Reſentments, ſoon improve into firm and ſettled Animoſities, which are generally propagated on both Sides; and ſo, as it were, entail'd upon the Families, and perpetuated: So that if there ariſes in either Family one more prudent and peaceably diſpoſed than the reſt, he muſt, for Peace and Quietneſs Sake, even reſolve to change his Neighbours, and take up with another more diſtant Habitation.

It muſt be allow'd, that *Plutarch*, diſcourſing about *Pompey* and *Cæſar*, very rationally urges, that it was not the private Diſcord between them, as many Men thought, that cauſed the Civil War; but rather it was their Agreement together, who joyn'd all their Powers, firſt to overthrow the State of the Senate and Nobility, and afterwards they fell out one with another, and probably during the good Underſtanding between them, they

they discovered each others unbounded Ambition, and exorbitant Views, and Designs; so that we find, that a Proximity of Affections, as well as of Abode, some-times proves pernicious and produces very fatal Effects, which other-wise might not have happen'd.

It would undoubtedly be far more happy and conducive to the Weal-publick, and to all private Families, if, when two Persons of Note, great Officers, or Ministers of State, are so far at Variance together, that a perfect Reconciliation between them is impracticable, one of them would peaceably quit all Concerns that Way, and retiring to a further Distance, thereby preclude all future Communication; since otherwise both Parties resolutely keeping up their Animosities, (whatsoever some more refined Politicians may maintain to the Contrary) it must terminate in the utmost Disorder and Confusion; unless they would rather become conformable to, and be sway'd by the Example of *Æmilius Lepidus*, and *Fulvius Nobilior*, who were appointed to be Censors together, being Men had in great Repute among the *Romans*, and judged fully qualified for such an important Trust: But they had been for a considerable Time at Variance together, neither was the Breach between them as yet made up; when they came both to be Install'd into their Office, and were seated upon the Ivory-Seats in the Field of *Mars*; *Cecilius Metellus*, one of the Princes of the Senate, began, in a very moving and eloquent Speech, to lay before them the great Inconveniences, that would probably accrue to the Publick from their private Disagreement, when it was highly necessary that, being Collegues in an Office of such Importance, they should act unanimously in chooſing the Senate, and executing all other Branches of

their

their Truſt; wherefore he warmly preſſed them to a Reconciliation, wherein he was back'd by the earneſt Sollicitations of the other Senators, attended with the Applauſes of the People; upon which they both openly ſhook Hands, and generouſly reſolved and agreed to ſacrifice their private Feuds to the good of the Common-wealth, that it ſhould never be ſaid, that the Publick ſuffer'd by their Quarrels.

It may ſafely be affirm'd, that no one Thing has occaſion'd the Overturning of ſo many Kingdoms and Common-wealths, as the Diviſions and Animoſities ariſing amongſt the great Ones; never has the Face of publick Affairs been ſooner or more miſerably changed, than when thoſe mighty Pillars of the State happen'd to Claſh one with the other: Theſe Diſſentions are generally attended with ſtill more fatal Conſequences, when the claſhing Parties form themſelves into oppoſite Factions, fortified on both Sides with invidious Titles, and Marks of Diſtinction, to which each private Perſon is ſtrenuouſly careful to devote himſelf, and openly avow his Adherence thereto: Such were the oppoſite Factions of the *Guelfs* and *Gibelines*, too well known in *Italy*, which being but ſlight and inconſiderable in their Beginning (having, as ſeveral Authors affirm, their firſt Riſe from a Quarrel that happen'd at *Piſtoya*, a City of *Tuſcany*, between two Brothers of both thoſe Names, one of which eſpouſed the Party of Pope *Gregory the Ninth*, againſt the Emperor *Frederick the Second*, whom the other, on the contrary Side, as ſtoutly defended) might, by taking off the Head of either Party, have eaſily been ſtifled at their firſt breaking out, could People but have foreſeen the dire Effects produced by theſe two Factions, which getting a Head, and being patronized and upheld

upheld by the Emperor and the Pope, ſoon over-ran all *Italy*, and ſet it all on a Flame, and continued grievouſly to embroil and haraſs it for Two or Three Centuries.

The continued Enmity and Diſſentions between the *Beaumonts*, and *Gramonts*, Two the moſt potent Families in *Navarre*, ended not but in the entire Ruin of that Monarchy: Their Sovereigns at length well-dreading the fatal Conſequences of ſuch their Proceedings, if not timely prevented, interpos'd their Royal Authority, to put an End to their Strife, and even endeavour'd forcibly to reduce one of the Families; while on the other Side, *Ferdinand* King of *Spain*, who had for along Time waited for ſuch an Opportunity, to get a Footing in that State, kept up both Parties, and fomented their Diviſions, deſigning to make the beſt Uſe of them to his own Advantage; until at laſt he effectually decided the Quarrel, by making himſelf Maſter of that Kingdom. An Example worthy to be regarded by other Nations, teaching them to beware, how by their Party-Diviſions at Home, they open a Door to Foreigners to Invade them, and become themſelves acceſſary to the Subjecting their own Country to a foreign Yoke, which they may afterwards rue at Leiſure.

The State of *Genoa* was in imminent Danger of loſing its darling Liberty, by ſuffering the two Families of the *Fieſque*'s, and *Doria*'s, to grow too Rich and Powerful in the Common-wealth together; which render'd them more Ambitious, and Jealous of each other, than was conſiſtent with the Safety of a Free-ſtate; ſo that at laſt *John Lewis de Fieſque* took it into his Head, to make a Puſh at the Sovereignty of his own Country; wherein he had effectually ſucceeded, had he not, either by Accident or Providence, been taken off at the very

very Time of putting his Deſign in Execution; for every Thing having hitherto ſucceeded to his Wiſh, while he was intent upon ſetting the Galley-Slaves at Liberty, who were all to have joined him, and, for that Purpoſe, paſſing from one Ship into another, the Plank, over which he paſs'd, broke, upon which dropping into the Sea, he was drown'd, the Darkneſs of the Night preventing all timely Aſſiſtance, and the Weight of his own Armour incapacitating him to ſave himſelf by ſwimming; upon this the Deſign was neceſſarily defeated, and the whole Family of the *Fieſques* entirely rooted-out from among the *Genoeſe:* ſo narrowly did this Republick preſerve its ancient Freedom.

England was embroiled with War, and its Attendants, and fill'd on all Sides with Blood and Deſolation, during the Famous Conteſt between the Houſes of *York* and *Lancaſter*, two Branches of the Royal Family; both Sides inſiſted upon their Right to the Crown, and were ſtrenuouſly ſupported by numerous Friends and Partizans, all of one Nation, many near in Alliance, ſome in Blood, fatally divided by Faction, yet all animated by the ſame Zeal for the different Cauſes which they eſpouſed; malignant Humours diſperſed themſelves in every Part, and while one Party endeavour'd to deſtroy the other, all Cares of the Common-wealth was laid aſide, and Juſtice and Equity clearly baniſhed the Realm; this Civil War continued to rage for about Thirty Years, in which Time were fought Thirteen Battles, with various Succeſs; until at laſt, after the Death of near a Hundred Thouſand Men, and Eighty Princes of the Blood, which prov'd the Ruin and Extirpation of the Males of both Families, and put an End to the very Name of *Plantagenet*, the Nation was reſcued from the Slaughters and Calamities,

ties, ſhe had through thoſe unnatural Diviſions ſuſtain'd, and the Two Houſes were join'd, and cemented under *Henry the Seventh*, and entirely united in the Perſon of *Henry the Eighth*, whoſe Acceſſion to the Crown was attended with ſuch univerſal Joy and Acclamations, as an indiſputably lawful Prince merited, and could in Juſtice claim.

There is Reaſon to think, that the ancient Feuds and Animoſities between the Houſes of *Colonna* and *Urſin* are not yet entirely extinguiſh'd and at an End; the exorbitant Power of which two Families, hath frequently occaſion'd moſt terrible Convulſions and Diſturbances throughout the City of *Rome*; and if it may be allow'd, to make a Gueſs at future Events by Things paſt, it is juſtly to be fear'd, that the inveterate Rancour and Heats between theſe two Factions, which ſeem to be ſtifled for the Preſent, will break out again with greater Violence, unleſs timely prevented by the Interpoſition of ſome other Power ſuperior to both.

It is ſomewhat ſtrange and unaccountable, that theſe Heats and Animoſities are not near ſo frequent or general, upon the Account of injured Honour, or perſonal Quarrels and Affronts, as by Reaſon of Party-Diſtinctions, and Denominations; to one of which each Perſon firmly and implicitly adheres, and profeſſes himſelf an irreconciliable Enemy to every Man of the contrary Party: As ſuppoſing they ſhould tell one, that profeſſed himſelf a *Guelf*, that ſuch Perſon was a *Gibelin*, be he never ſo nearly allied or a-kin, he would never ceaſe impleading and perſecuting him as an Outlaw and a Traitor, even to the Hazard of his own Life.

There be ſome again, who make it their Buſineſs to foment and heighten all Quarrels, and

dread nothing more than Accommodations; *Amilcar* obliged his Son *Hannibal*, when as yet but a Child, to profeſs himſelf, by a moſt ſolemn Vow upon the ſacred Altars, an implacable Enemy and Adverſary to the *Roman* State, as it were repeating in ſome Meaſure thoſe dire Imprecations which *Dido* poured out againſt the *Trojans*, when ſhe found herſelf abandon'd by *Æneas*. *Francis the Firſt*, being highly incens'd againſt *Montmorency*, High-Conſtable of *France*, gave his Son, *Henry the Second*, ſtrict Charge never to recal him to Court, or any Ways imploy him in his Service; which Injunction, as it was in itſelf unreaſonable, and proceeded more from paſſionate Heat, than conſiderate Advice, ſo was it lightly regarded by the Son.

But all this is nothing comparable to the Behaviour of a Princeſs of the Houſe of *Braganza*, who would ever now and then be ſhewing her Children their Father's Bloody Shirt, thereby more effectually to raiſe and more firmly to root in them a Deſire of Revenge; a Proceeding this, widely differing from the virtuous Precept of a Heathen, I mean *Plato*, whoſe conſtant Advice to his Diſciples, among other Things, was, that they ſhould never ſuffer the Sun to go down on their Wrath.

CHAP.

CHAPTER XIV.

That what belongs to Princes ought to be Majeſtick.

A Great many Birds pay'd a Viſit to the *Eagle*, one Day a little before the Time ſhe was to lay her Eggs, and ſome of them reſpectfully told her, that they did not think her Habitation Majeſtick enough; and that many other little Birds, tho' her Subjects, had built more pleaſantly and magnificently: The *Eagle* return'd them Thanks for their good Advice, which ſhe took as a Token of their Affection; but ſhe told them at the ſame Time, that ſhe would not alter the Place, wherein ſhe uſed to lay her Eggs, which was either the Top of ſome high hollow Tree, or the Ridge of a deep Rock; ſuch a Situation being convenient both for the Security of her young Ones, and for her keeping a watchful Eye over all that paſt within her Dominions: But that, if they were ſo well-diſpoſed, their Aſſiſtance would be very Acceptable in rendring the Place of her abode more Stately and Splendid: At which Words the *Swallow* and the *King's-fiſher* preſented themſelves, being not a little over-joy'd at ſuch an Opportunity of ſerving her Majeſty. And according to the Inſtinct of their Nature laid a ſolid Foundation, the better to withſtand the Wind, Rain, and bad Weather; the *Goldfinch* adorn'd the Out-ſide with his Red and Yellow Feathers, the *Peacock* brought ſome of his gaudy Plumes, the *Pigeon* beautify'd it with his of various Colours, the *Parrot* furniſh'd it with good Store of Green Feathers, the *Egret*

White, the *Heron* Black, and the *Lark* lined the whole with the ſofteſt Cotton, that the young Ones might lie with more Eaſe.

The MORAL.

'Tis ſomething derogating from the Grandeur of a Prince, that any of his Subjects ſhould have a more magnificent Seat, and that better fitted up and furniſhed than the Royal Palace. 'Tis a Subject's Part to expreſs and demonſtrate his Affection; and the Prince's to acknowledge it. Nothing ought to hinder a King from having an Eye on all his Dominions; and finally all Subjects ought jointly to apply themſelves to ſet off the Majeſty and Grandeur of their Prince.

'Tis but Juſt that all the Equipage of a Sovereign ſhould have ſomething in it of Magnificence and Excellency above the common Pitch, both in reſpect to his Habit, Officers, or the Sumptuouſneſs of his Table; but eſpecially royal Palaces ought to excel, both in Grandeur and Beauty of their Architecture, the nobleſt Structure of ſubordinate Perſons. Every Architect, employ'd in a royal Building, ſhould by his Art raiſe People's Admiration, and make Beholders take it for granted, that his curious Workman-ſhip cannot but belong to ſome great and puiſſant Monarch.

Tho' a Prince ſhould be naturally inclined to an Indifferency, with relation to Splendor, Ornaments, and all extraordinary Pomp, nevertheleſs he ought to make uſe of them for Reaſons of State, becauſe they imprint upon the Minds of Men, a certain awful Reſpect and Veneration, which conduces not a little towards the retaining within the Bounds of Duty and Obedience; he many Times finds very little Conſtancy or Solidity in their Humour

mour or ordinary Behaviour, therefore to keep them always in his Intereſt, and upon Occaſion to procure his own Advantage, the Prevalency of ſenſual Objects often proves moſt effectual in gaining them; ſince through the Means of over-ruling Paſſions, which often gain the aſcendant over Reaſon, they are frequently incapable of being ſway'd by any virtuous Conſiderations, and that they judge of Things by ſuperficial Views and falſe Appearances only, without making any enquiry into the true State or Reaſon of them; beſides, that moſt Men are inclinable to ſet their Hearts and Affections on a Prince of a good Mien, and winning Converſation, tho' he were to break all his Promiſes, and baulk their Expectations in the Iſſue.

How many Inſtances have we of Princes, who have been ſlighted on Account of their Awkwardneſs only, or uncourtly Behaviour? nay the very Name itſelf has been found fault with: The *French* refuſed for their Queen a Daughter of *Spain*, becauſe her Name did not ſound agreeably to the Ear. How was *Lewis the Eleventh* ſlighted and ridiculed on all hands, by Reaſon of the Meanneſs of his Apparel, which was ſo ſordid, that many of his Courtiers would have been aſhamed to ſee any of their Servants clad in ſuch? 'Tis to be ſuppoſed, that *Ferdinand* of *Arragon* was no nicer in his Apparel, ſince his Subjects gave him, out of Contempt, the Nick-Name of *John Gippon*.

I would not be underſtood that, to appear as becometh a King, a Prince ſhould mount a Stage, all beſet with precious Stones, thereby to make himſelf adored like *Herod;* nor that, after the Example of *Diocleſian*, he ſhould be adorned from Top to Toe with coſtly Pearls and Diamonds of a monſtrous Size: All that I aim at is, that, if he

he hath not ſomething to ennoble his Habit beyond that of his Courtiers, he ſhould at leaſt have ſome external Mark of Diſtinction, that might entitle him in an extraordinary Manner to the Awe and Veneration of all Beholders.

What I here require in the common Dreſs of a Prince is in an eminent Degree requiſite in his Palace, which ought to be more ſpacious than that of any private Perſon, becauſe it is built to contain a more numerous and illuſtrious Family; and the Furniture of it ſhould as far excel all others, as his royal Perſon ſhould be reſpected above all his Subjects, who owe him Obedience.

I would not hereby inſinuate, that Princes ſhould imitate the Magnificence and Profuſeneſs of the great *Mogul*, who built an Apartment, the Wainſcot and Cielings of which were covered with large Rubies and precious Emeralds; nor yet that of *Nero*, who perhaps might cope with that great Indian Monarch in the Expence he was at, in his golden Edifice; to demonſtrate the Grandeur and Magnificence of which, it will be ſufficient to ſay, that its Entrance was of that ſtately Height, as to receive a *Coloſſus*, repreſenting *Nero*, of a hundred and twenty Foot high; and ſo ſpacious, that it contain'd Portico's, ſupported with three Rows of Pillars of Marble, each of them a full Mile long; the Body of the Houſe was overlaid with Gold, and adorn'd with precious Stones; the Cielings of his Banqueting-Rooms were wrought with ſo much Art, that in continually turning round, they caſt down upon him and his Gueſts, Flowers and ſweet Perfumes whilſt they ſat at Table: And when he had compleated, with a prodigious Expence, this lofty Structure, which contained a Pool repreſenting the Sea, encompaſs'd with fair Buildings like ſo many Cities, he ſpoke no further

in

in its Commendation than only this, *that now he ſhould begin to live ſomething like a Man.*

This Behaviour ſavours more of the exorbitant Extravagances of a *Nero*, than the due Greatneſs of an Emperor; more of an effeminate and cruel Tyrant, than a truly great Monarch; and as there is nothing in it worthy Imitation (conſidering this prodigious Expence was ſupported and ſupplied by Extortions, Confiſcations, and the very Blood of his People) ſo I make mention of it for no other Reaſon, than to render his Memory more deſpicable and odious.

We ſeldom read in Hiſtory of any Structure, which raiſes our Admiration more (tho' there are many Buildings more Magnificent and Lofty) than the Terraſs, which *Ackmet* built in that part of the *Seraglio*, which borders upon the Sea, for the Diverſion and Satisfaction of his Sultaneſſes; it was eight hundred Foot long, and one hundred wide, but that which ſtill enhances the Grandeur of it is, the Shortneſs of Time it was built in; it was finiſhed in the Space of three Months; the *Baſhaws* being conſtantly on the Spot to haſten the Workmen employ'd in carrying and ſetting in order the Sand and Stones; and the *Vizier* himſelf, diſtributed daily amongſt them vaſt Sums of Money to encourage them, and brought thither a great many Muſicians, the tuneful Notes and pleaſing Harmony of whoſe Muſick, render'd their Labour leſs painful and more agreeable. According to that of *Ovid, Studio fallente Laborem.*

I am not of Opinion, that ſuch ſtrong ſolid Fabricks, as have out-laſted ſo many Ages, are the greateſt Demonſtration of a Prince's Power. The glorious Ruins of thoſe Walls *Semiramis* raiſed about the City of *Babylon*, nor thoſe Pyramids of the Kings of *Egypt*, which ſtill arrogantly lift up

their

their proud and lofty Heads near *Memphis*, do not come up to the Magnificence of the Kings of the laſt Ages in their Buildings; tho' the Statelineſs andPomp of them diſappear'd in a very ſhort Time: And indeed thoſe Palaces which ſeem ſo wonderful by their Contrivance,tho' they are of no longer Continuance than is requiſite for anEntertainment, or the Reception of a Prince, or the Interview of two great Monarchs, render the Nobleneſs of a Prince more conſpicuous.

For Inſtances of this Nature we need look no further back than the Reign of *Henry the Eighth* of *England*, where we may find an Account; after a what ſumptuous Manner he entertain'd *Francis the Firſt* of *France* at *Guines*. He had a new Palace built on Purpoſe, and moſt richly furniſhed, the outſide being a Square of Timber, every Side containing Three Hundred and Twenty Eight Foot, the Parts of which extraordinary Building, being artificially framed in *England*, were now put together, and afterwards taken aſunder and brought Home.

Sometime after the Emperor, *Charles the Fifth*, receiving the ſame *Francis the Firſt* at *Graveling*, uſed his utmoſt Endeavours to appear with all the Magnificence becoming his exalted Dignity and Character; his Houſe of Entertainment was built in the Form of an Amphi-theatre, Eight or Nine Hundred Foot in Circumference, the whole wonderfully contrived, it being built only with painted Boards, which had a Connexion with a Pillar placed in theMiddle,which conſiſted of Eight large Maſts cloſely bound together. The vaulted Roof, which was painted ſo as to reſemble the Firmament,had this extraordinary,that it contain'd Water-Organs, and ſeveral other Muſical Inſtruments.

On

On the other ſide, *Francis the Firſt*, who in Magnificence would not be Out-done by either of them, when he was in his Turn to entertain *Henry the Eighth*, erected about two Miles from *Arares*, one Pavilion only, but of a prodigious Length and Breadth, cover'd with blue Velvet, all cover'd and embroider'd with Golden Flower-de-luces; there were at each Corner, Four other Pavilions, cover'd with the ſame Cloth, and the whole faſten'd with Silk and Golden Laces: But as it was the Work of one Night only, a boiſterous Wind happening to ariſe, ſwept all away in an Inſtant; and the ſlender Concern the King expreſſed at ſuch a Loſs, made his Magnanimity ſtill more conſpicuous. The Court was at that Time ſo ſplendid, and the Gentlemen ſo richly Cloth'd, that the Place was call'd, *the Field of Cloth of Gold.*

It would be endleſs to go about to deſcribe the Magnificence of the Palaces belonging to the ſeveral Princes of *Europe;* Words cannot equal, much leſs exceed their ſeveral Beauties and Magnificence. 'Tis true, *Madrid* and its *Eſcurial*, are moſt excellently Fine; but it muſt alſo be confeſs'd, that, which is moſt rare and beautiful in them, was brought from *France;* when after the Battle of St. *Quintin*, *Philip the Second* had an Opportunity of carrying-off with him, whatever he could meet with moſt curious and rich. The great Duke of *Tuſcany*'s Cabinet may well be reckon'd amongſt the moſt remarkable Curioſities, the whole being compoſed with fine Stones of Moſaick-Work, and inlaid in ſuch a Manner that, without the Help of any Pencil, Enamel, or Colours, there are repreſented, Birds, Flowers, and all ſorts of Beaſts, with an agreeable Medley: One might alſo put upon the ſame Level, the Palace of the Duke of

Mantua, and of St. *Mark* in *Venice*: But none can cope, in Symmetry and Architecture, with the Louvre at *Paris*, which might, were its firſt Draught finiſh'd, ſerve as a Pattern to all that can be undertaken of that Kind. In *England* the Caſtle of *Windſor* excels, for its pleaſant Situation, and yields a moſt rare Proſpect; neither are there many finer Buildings than *Hampton-Court*, and *Kenſington*.

CHAP.

CHAPTER XV.

That Jeſts too often end in Earneſt; or the Danger of Mobbing.

TWO *Colts* on a Time were plac'd together in a Meadow, both having an equal Propenſity to friſk and wanton on its flouriſhing Verdure; but on a Day more particular, the One, being more than uſually diſpos'd for Oſtentation, and elevated with the Pride of Fleſh and Mettle, came up and thus addreſs'd the Other: *Brother, methinks, I feel ſomething within me, which ſeems to rouſe up my tardy Force, and animate me with freſh Warmth and Vigour. Could you but once find a like Impulſe on your languiſhing Spirits, and be excited with equal Ardour, certainly we might rout a whole Army.* The Other, being of no cool Conſtitution, and thinking himſelf inſpir'd with no leſs generous Fire, made this reply: *Let us then exerciſe our Faculties, and explore the utmoſt of our Strength and Skill;* upon which he gave him a Stroke with his Tail over the Head; the other gratefully made him a Return of his Complement, little imagining that this was only a Prelude to a rougher Exerciſe: And thus they continued Fooling, till at laſt one of them, tho' in Jeſt and by Accident, hit the other in the Eye with his long dangling Tail, the Smart of which ſo much fomented his growing Paſſion, and blew it up into ſo high a Flame, that he gave the Other a good luſty Kick; upon which they both turn'd Tail, and gave one another ſuch Laſhes, that he, by whoſe Means the Joke commenc'd, but termi-

nated in Earneſt, being Shoulder-ſlipt, was Oblig'd to deſiſt.

The MORAL.

The Reflections which ſeem naturally to reſult from this Fable are, that it points out to us the Characters, and vitiated Reliſh of ſolid Pleaſures in thoſe young Men, who amidſt their Merriment, and in the Freedom of Cups, firſt allow themſelves ſome little Excurſions into Mobbing, or Ridicule, and then at laſt break out into open Fury. This minds us alſo, how difficult it is for Perſons in their Bloom, at the Spring-Tides of youthful Blood, to govern their predominant Paſſions; that the leaſt Diſorder ſow'rs all their Happineſs, diſcompoſes their Temper, and finally, that thoſe Perſons, who are the moſt ſtrenuous Defenders or Promoters of Jeſting, have commonly the beſt Joke put upon Themſelves.

This Allegory might inſtil ſome wholſom Advice into thoſe frolickſom airy Youths, whoſe ductile Minds are eaſily wrought upon by the falſe Appearances of Pleaſure, and ſo become alienated from, or benighted in the Search after Tranquility; whilſt they triumph in their well-concerted Meaſures, and ſiniſter Aims, in putting ſome miſchievous and unlucky Trick on each Other. Some are prone to this by the natural Bent of their Genius, others by too highly indulging themſelves, and reveling in Luxury and Intemperance, ſetting their Blood in a ferment by the Heat of Wine, and ſo become Deaf to all the Dictates of Reaſon, that diſtinguiſhing Characteriſtick between a Man and a Brute. 'Tis from hence that Jeſts and Banters, ſo often in Company, derive their Birth, which tho' they are ſometimes productive of Advantage, and

and clear-up thoſe Clouds which over-caſt Minds juſt Sinking into Melancholy; yet 'tis abundantly evident, that their Conſequence is frequently no leſs Dangerous, and that inſtead of proving Acts of Comedy, they are meerly a Prologue to ſome fatal and ſurprizing Incident.

Nature has given us a Body ſo frail and ſenſible to the Impreſſions of Violence, and a Mind ſo little tractable in receiving the Inſtructions for its Conduct, that it can ſcarcely bear to be govern'd, without diſcovering its ill Humour and Impatience. *Epictetus*, the Philoſopher, was doubtleſs ſenſible in himſelf how liable the Beams of Reaſon were to be obſcur'd, when any Storm might blacken and ariſe from within us, and therefore gave Mankind this profitable Leſſon: *viz.* That if a Perſon intended to live happily and peaceably among that Society for which God has deſign'd him, it was abſolutely neceſſary, that his ſerene Temper ſhould never be ruffled and over-ſhadow'd by thoſe Outrages and Calumnies, that wiſe and diſcreet Men have either with the utmoſt Contempt look'd down upon, or elſe with Courage have out-brav'd and vanquiſh'd. The ſame Author adds, that our Bodies, the Fleſh and Skin of which is ſo tender, ſhould receive, without ſuch a ſeeming Tranſport or Dejection, thoſe ſlight Provocations and Attacks, that are made againſt them; and not think our-ſelves wounded when once we are touch'd. And this made *Saturninus* ſay, that the Mark of a great Mind and well-diſpoſed Body was, equally to endure with Reſolution the Injuries of the Air, and thoſe that may happen to us, either openly from the Hands of our Enemies, or elſe clandeſtinely from their opprobrious Tongues.

If a Child of *Lacedæmon* has ſuffer'd a young *Fox* to gnaw his very Liver before he complain'd, for fear of diſcovering a daſtardly Spirit; if ſome Slaves have inur'd themſelves to Blows, or even with Pleaſure receiv'd Wounds, in the Behalf of their Maſters, if ſome free-born and independent Souls have ran joyfully into the cold embrace of Death, and ſmil'd in the very Agony; and if Chriſtianity has render'd ſo many Thouſand Martyrs inſenſible to their Pains, and enabled them bravely to ſupport themſelves under the moſt racking Tortures, and triumph over the Fear of the Grave; If, I ſay, ſuch Inſtances as theſe have formerly occurr'd, Can any one think it ſtrange if we ſhould blame thoſe, who cannot comprehend how we can juſtly condemn touchy and ungovernable Men, who let their head-ſtrong Fury break looſe at the leaſt Senſation of Pain, or perhaps imaginary Provocation, be it on a Stranger, their Superiour, or moſt hearty Friend? And yet this is a Failing that ſo often, and ſo far gets the Aſcendant over Mankind, that there are ſcarce any to be met with ſo much Maſters of their deprav'd Affections, and living ſo compos'd within themſelves, whom the leaſt trivial Accident or Affront does not kindle up into Paſſion, or in the End hurry away with an implacable Deſire of Revenge.

Far therefore are thoſe from being ſcreen'd from Cenſure, who by their *Mobbing* and *Jeſting* thus, by Degrees diſſolve the Ties of Friendſhip, which ought to be held as ſacred and inviolable; and provoke their Equals, who are often backward in burying their Injuries in Oblivion, to thoſe untractable Diſorders. 'Tis to be confeſs'd, that ſeveral Perſons are of a more reſerv'd Temper, and that ſome whole Nations are leſs guilty of this Folly than Others. The *Spaniſh* Gravity does not allow

allow of theſe dangerous Familiarities, and the *Italians* are too circumſpect and wary to ſuffer them. The *French* naturally diſpoſed to Mirth by their Free-Airs, take upon them to practice all Liberties, and are ſuperlatively addicted to Toying and Drollery; and thereby often expoſe themſelves to thoſe Inconveniences we have already mention'd. The Truth of which Aſſertion may be the better evinc'd from the following Inſtances. And to paſs by the unfortunate Duel of Count *Montgomery*, which occaſion'd the Death of *Henry the Second*, and involved *France* in ſo many lamentable Diſaſters, I ſhall here give an Account only of three remarkable Examples, which will be ſufficient to demonſtrate the pernicious and fatal Conſequences of *Mobbing* and *Jeſting*.

The Firſt is, that during the Wars of the *Holy-Land*, when *Richard* of *England*, attending with his Forces *Philip Auguſtus* of *France*, they accidentally met, on their March through *Sicily*, an Aſs loaded with Canes; *Richard* having firſt pitch'd upon one, and all the Company readily following ſuch a Preſident, propos'd, by Way of Recreation, a Mock-fencing on Horſe-back with thoſe Canes, inſtead of Lances, and fingled out his Favourite *Desbarres* for his Antagoniſt. But he too roughly handling thoſe Arms, which were purely deſtin'd for a ludicrous Conteſt, ſo far incens'd the King, as to make him charge home upon him with ſevere Marks of Reſentment. *Desbarres*, by his ſignal Courage and Addreſs, eaſily repell'd the King's greateſt Efforts, who made a furious and violent Attempt to Unhorſe him; and what ſtill exaſperated him more was, that as his former Paſſes had been dexterouſly eluded, ſo his Deſigns too in this prov'd abortive, his Saddle in the Struggle ſlipping under his Horſe's Belly. Count *Bretheuil* obſerving

obſerving this, together with the Inequality of the Match, offer'd the King to Second him; but this being conſtru'd amiſs, the King order'd him to retire, and ſatisfy'd with his royal Word, that he Himſelf would decide the Combat, and ſo redoubled his Puſhes on *Desbarres*; who ſtill appear'd Invincible, and at laſt came off (I may venture to ſay) inglorioufly Triumphant, being forever exil'd the Court. *Philip Auguſtus*, the Archbiſhop of *Canterbury*, and the Duke of *Burgundy*, in vain interceded for his Pardon; only thus far prevail'd with his Majeſty, as to allow the skilful *Desbarres* a free Toleration to remain in the Army, and not to cauſe him to be interrupted during the reſt of the Expedition.

We have a ſecond Inſtance in *Francis* Count of *Auguien*, that valiant and generous Prince, who acquir'd ſo much Honour by his Victory at *Seriſoles*, but made his unhappy Exit after a Manner far different from what his Birth, Virtue, and Courage apparently might deſerve. It happen'd, that the King being at *Roche-guion*, on a Day in which much Snow had fallen, the Nobles by his Majeſty's Command divided, with theſe Propoſals, that one Moiety ſhould defend a Houſe, which the oppoſite Party ſhould Beſiege. But thoſe, againſt whom the Snow-Balls were level'd, made ſuch a brutal Reſiſtance, that throwing a Box out of a Window, they ſo deeply Wounded the young Prince in his Head, as in three or four Days caus'd his Death: The Loſs of whoſe ador'd Perſon was a laſting Object of Sorrow to all the Minds of the Quality, who had been either Witneſſes of, or poſſeſſed with a rational Opinion of his Merit.

The Third Inſtance is almoſt of the ſame Nature with the Second, only much more conſiderable in Reſpect of the Perſon that receiv'd the Injury.

jury. It was King *Francis the Firſt*, who being at *Remorentin* on the Twelfth-Day, (as it is vulgarly expreſs'd) and willing to celebrate, and maintain the Cuſtom of Electing a King by Lot, *viz.* By breaking a Cake, wherein there is a Bean (which the *French* term, *Faire le Roy boy*) the Regal Power, ſuch as in Queſtions andCommands, accordingly fell on the Count of St. *Paul.* After the Repaſt was over, and all Ceremonies ended, the King requeſted the new-fancied Monarch, to take Half of his Court, and ſhut himſelf up in his own Houſe, as it were in a Cittadel; and thoſe that remain'd were to aſſault him with Snow-balls. This Mock-engagement was carried on with much Fervour on both Sides, and the Victory ſeem'd to hang in an Equilibrium; till at laſt, one of the Beſieged took a Fire-brand, and hurl'd it down from a Window, which ſo dangerouſly Wounded the King in the Fore-part of his Head, that his Life was deſpair'd of: Nay, the Report of his being actually Dead, was ſo much diſpers'd, that to check the flying Rumour he was obliged to ſend for all foreign Embaſſadors, and ſolemnly make before 'em his publick Appearance.

If in Antiquity we meet with any the like Tranſactions, thoſe that occurr'd between Servants and Slaves, ſometime before the Battle fought between *Darius* and *Alexander*, muſt bear the neareſt Reſemblance. In which, thoſe that guarded the Baggage of the latter, divided themſelves into Two Parties; one of whoſe Chiefs aſſum'd the Name of *Alexander*, the other that of the King of *Perſia.* And tho' in the Infancy of their Quarrel, they fought only with Clods, and Wiſps of Straw, or Turnip-Tops; yet in the End, growing more ripe and eager after Blood, they took up Stones, and whatever Arms were firſt preſent-

ed to their View: Inſomuch that many were Kill'd and Wounded. However *Alexander* thought this an auſpicious Omen to his enſuing Campaign, and whereas the Side that took his Name came-off Victorious, he ſeem'd already to anticipate and hugg Himſelf in the dawning Gleams of Conqueſt.

CHAP.

CHAPTER XVI.

If there be any ſuch Thing as Fortune, the Court is the likelieſt Place to meet with it.

THere were Two Fiſher-men, who had no other Dependance than on their Buſineſs, that commonly accompanied one another in their Trade of Fiſhing. It ſo fell out that they had caſt their Nets together ſeveral Times, but with very unequal Succeſs. One of them came Home every Evening charged with a valuable Cargo of *Fiſhes*, whereas the other generally returned as empty as he went out. The Unfortunate thought his Comrade had always the Luck to light upon the better Place; this Conjecture was an Incitement to rouze him very betimes in the Morning, to go and ſeize upon a Place, before his Companion's Arrival, in order to obviate his ill Fortune. He then elate with fine Expectations caſt his Nets again, not doubting of Succeſs, but to his great Mortification ſaw whole Sholes of *Fiſhes* wheel round to his Neighbour's Side. One Evening when the fortunate Fiſher had taken a large *Pike*, which the unfortunate narrowly miſſed; *Why*, ſays the hapleſs Wretch, *did you rather chuſe to caſt yourſelf into his Net, than to ſtay with the reſt of your Company in Mine? Friend*, replied the *Pike*, *I can't ſatisfy you in that, but i'll aſſure you my Inclination promted me to take up with you, if I had not been diverted by your evil Genius.* A certain Gentleman, who accidentally happening to ride by, had over-heard the whole Dialogue, made him this Anſwer; *Tho' I be not*, ſays he, *in a Capacity to ſurmount your*

diſaſtrous Fate, yet certainly it lies in my Breaſt to alter your preſent Ill-luck; with that the Gentleman immediately flung him down ſeveral Pieces of Money, far more valuable than the greateſt Prize he could have taken.

The MORAL.

The Obſervation is very Juſt, that all who engage in the ſame Employment of Life are not equally proſperous in theirEndeavours. That moſt People fondly hope to alter their Fortune by ſhifting their Abodes, or changing their Occupations. That a Perſon who is unhappy on one Occaſion, is generally ſo in all. That great Men may cut off the Thread of our ſiniſter Deſtiny whenſoever they think fit.

If we would make a ſtrict and general Scrutiny, not only into the Palaces of Kings and Courts of great Princes, but if we deſcend alſo into private Families, we ſhall find that they who have been at the Expence of moſt Pains and Aſſiduity in ſerving their reſpective Patrons, ordinarily come off with the ſlendereſt Recompence; and they, who by the Favour of their Stars, or any particular Byas of Humour, chance to ſtrike in agreeably with their Patron's Temper, generally gain a good Share of his Affections and Fortune.

Thoſe People, who give themſelves moſt Trouble in ſerving, are often taken leſs Notice of. The Pains that one has been at, the Homage that he has paid, the good Services that he has done, frequently go for no more than meer Cyphers, when Compenſation is to be made. A Sentence pronounced agreeable to a Sovereign's Humour, a Word gracefully ſpoken, a *Hawk* dexterouſly perched on the Tip of one's Thumb, may be of ſuffi-

ſufficient Influence to give Birth to a conſiderable Fortune.

By ſuch ſeemingly frivolous Means there's one Perſon ſhall be no ſooner got within the Verge of the Court, but he ſhall be immediately advanced to the moſt eminent Charges, and another ſhall ſpend all his Days therein and reap nothing but Poverty for a Reward of his fruitleſs Labours. If Fortune does not make her Court to us, we muſt make ours to ſome Perſonage conſtituted in a more elevated Station of Life than ourſelves, unleſs we are willing to ſet down contented and view all our Efforts and Attempts turn'd into Ridicule.

'Tis an egregious Folly to imagine, that the Deference and Reſpect paid to us are incommenſurate to our Worth, that the World is inſenſible of our Capacities, and that we are in Reality preferable to thoſe who are inveſted with more honourable Employments. In this we are very apt to abuſe ourſelves, not conſidering that a Vivacity of Mind, a Depth of Judgment, are often more conducive to our Prejudice than to our Profit. All, but eſpecially great Men, conceive an Averſion to thoſe who penetrate too far, who diſcover Things at too great a Diſtance, and take Care to let people know they are never wanting in Foreſight. 'Tis true an Addreſs in counterfeiting is a Piece of Prudence at Court, but a great Deal of Caution is to be uſed in the Practice of it, leſt an affected Negligence in pretending not to ſee or hear any Thing ſhould betray itſelf: For in ſuch Rencounters 'tis equally dangerous to paſs for a Man of too much Stupidity, or too ſubtle Penetration.

From the Particular laſt remember'd often ariſe Diſgraces of a moſt dangerous Tendency. How many People are there in the World who attempting to approach to the firſt Degree of kingly Grandeur

deur, that they might be admitted to bear a Part in the ſecret Councils of terreſtrial Deities, have ſuffered a precipitated Repulſe on no other Account than the meer Suſpicion, that a too refined Subtilty of Wit, or cunningly diſguiſed Diſſimulation might upon their Advancement, give ſome unexpected Turn to Affairs. When a Man has once the Misfortune to be thus ſuſpected and conſequently condemned in the Mind of a Prince or his Favourites, howſoever unblemiſhed his Innocence may be, or whatſoever Methods he makes uſe of to clear himſelf, he will certainly find it a more effectual Rub in his Way to Preferment, than if he had been blacken'd with numerous Enormities. After ſuch an unfortunate Lapſe in the Cauſey to Greatneſs, 'twould be to little purpoſe to bemoan the Loſs of paſt Services, to complain of the Injuſtice of the Court, or to diſplay a melancholy Scene of the neceſſitous Condition in which one ſhould be obliged to paſs the Remainder of ones Days.

Such Complaints as theſe are very frequent at the Viciſſitudes of crowned Heads and Revolutions of Governments. Thoſe who before ſat at the Helm, have, in a new Reign, their Brightneſs eclipſed by the glaring Luſtre of new-riſed Favourites: So that their Relations and Friends, who repoſed an entire Confidence in their Favour, now find themſelves diſcomfited and without any further Reſort: Inſtead of which the Dependants of a new Miniſter are immediately advanced to the Height of Promotion, and in their Turn raiſed to the Top of the Wheel, whilſt the former lie grovelling under their Preſſure.

We ought not at all to be ſurpriſed, if on one ſide we ſee all the Objects that preſent themſelves, diſtinguiſh'd by Marks of Gaiety and Chearfulneſs, and

and on the other obſerve nothing but Signs of Penſiveneſs and Chagrin. 'Tis on ſuch Occaſions that we have Reaſon to blame our Stars; when a Perſon has been juſtly engaged in an honourable Service, had his Mind fortify'd with well-grounded Expectations, and chear'd with Wiſhes, that always accompany reaſonable Hopes.

A new Favourite ſhould always take a particular Care, not to ſhew any diſreſpectful Treatment to degraded Miniſters; it being highly probable, that in a ſucceeding Reign, or under a new ſet of Miniſters, Affairs may alſo undergo new Turns and Revolutions; and then they, who have inſolently treated others, have a great Deal of Reaſon to expect the like Uſage.

It may be, perhaps, very congruous to our preſent Purpoſe, to finiſh this Diſcourſe with two Examples, the one pointing out the good, the other the ill Fortune that attends the Life of Man: The firſt is taken from an Accident that happen'd ſome Years ago in *France*, the other we meet with in the Hiſtory of *Germany*. *Lewis the Eleventh* as he was making his Progreſs through *France*, paſſed by a Church where the great Bell rang, and ſeeing one of the poor Clergy repoſed upon the Steps before the Church-door, demanded of him the Name of theDeceaſed; the Prieſt anſwer'd him, *'Tis a Canon, whoſe Canon-ſhip is in Your Majeſty's Nomination: ſince 'tis ſo*, reply'd the King, *I give it you*, and immediately order'd him to be Inſtall'd in it: The King conferr'd this unexpected Bounty on him for no other Reaſon than to make good this old Proverb, *That Fortune favours her Sons Sleeping and Waking*. 'Tis ſomething agreeably odd to reflect, that ſeveral of thoſe, who had captivated themſelves to the Attendance of the Court for many Years, would have eſteem'd this ſmall

Prefer-

Preferment an abundant Recompence for their long Aſſiduity, and that it ſhould thus unſought fall, as it were, into the Mouth of a poor undeſigning Prieſt.

The following Inſtance, I think, equally merits our Notice: The Emperor *Sigiſmund* Fording a River, his Horſe began to ſtale in the Water: which Motion an old Courtier, that was in the Emperor's Attendance, obſerving, *This Humour of our Maſter's Horſe*, ſaid he to another that was next to him, *bears a near Reſemblance to his own Proceedings, who never is Munificent to any but thoſe who have leaſt Need of it.* The *Emperor*, over-hearing this, reply'd, *Your Obſervation is very Juſt, not but what I take a great Satisfaction in obliging thoſe who are engaged in my Service: but, as far as I can ſee, Deſtiny ſeems to bear a Part in dealing out the Favours of Princes.*

A few Days after the Courtier had made this Complaint, when he might be ſuppoſed to think the Emperor had forgot it, *Sigiſmund* order'd him to be ſent for, and gave him the Choice of two Coffers, the one full of Gold, the other of Lead. *Now*, ſays he, *if you chuſe the right you are ſufficiently rewarded for all paſt Services, and may live in a happy Condition all the remaining Part of your Days; but if, on the contrary, your Election falls upon that which is conſiderable on no other Account but its Gravity, you are to attribute your Ill-ſucceſs to nothing elſe but to the bad Fate that attends you.*

The Gentleman, under violent Emotions of Spirit, between the Paſſions of Hope and Fear, made choice of that Coffer which was only balaſted with Lead. *Hoe, very well!* ſays the Emperor, *I hope for the future you will be better inſtructed than to complain of my Management.* The other with an aſtoniſh'd Look, and a pathetical Shrug

of

of his Shoulders, anſwer'd, *That he was now ſenſible the Heavens had ſent him into the World to be a Slave, and that he was deſtined to be wretched.*

Then the Emperor willing to chaſtiſe his Courtier's Fate, which had hitherto obſtructed his Riſing to any conſiderable Figure at Court, preſented him with the Gold that fill'd the other Coffer.

CHAPTER XVII.

That good Maſters ought to acknowledge the good Offices of their old Servants.

AN old *Spaniſh Jennet* accidentally lighting upon one of his old Acquaintance, and taking Notice of his dejected Countenance, which argued a Mind full of Anguiſh and Deſpair, was very deſirous to know the Cauſe of ſo ſtrange an Alteration. *You are very ſenſible* (reply'd the other) *when we were in the Army together, how much my Maſter was obliged to me for the great and important Services I did him, how that he ſcarce ever engaged in Tournaments, Hunting, nay Battle it ſelf, but I carried him off Victorious. But now being quite worn out with Age, which, with continual Labour, hath ſo waſted my Strength, that at the running down of a* Stag *t'other Day, it entirely failed Me: Yet I did not dare to declare as much to my Maſter, who being of a haſty paſſionate Spirit, moſt unmercifully Whipp'd and Spurr'd, 'till being quite ſpent I fell, and in the Fall had the Miſchance to break my Leg. Now this unnatural and ungrateful Maſter, without any Regard to the Zeal, Loyalty, and Affection with which, when able, I have always ſerved him, at the Inſtigation of this Raſcal of a Groom, who conſults only the Advantage he can make of my Skin, hath order'd that I ſhould be knock'd on the Head, and given to the Dogs.* This tragical Relation almoſt diſſolv'd his Sympathizing Friend into Tears, who from hence took Occaſion to teſtify his own Gratitude, and to do Juſtice to his Maſter; who, he ſaid, was ſo Generous and Merciful,

ciful, that, bleſſed be my Stars, tho' I am almoſt worn to the Stumps, and incapable of doing Him any further Service, is pleaſed that my Ordinary ſhould be continued, and gives ſpecial Orders, that I be well look't after, and embraces every Opportunity of applauding that Swiftneſs and Bravery that diſcovered themſelves in my Youth: Nay, ſo indulgent is he too, that he ſends his Man to me in a fine Day, to lead me forth to take the freſh Air. He had ſcarce pronounced theſe Words, when the barbarous Groom drove the wretched Victim before Him to the Place of Execution, ſacrificing his Fleſh to the Fury of the Dogs, and his Skin to his own inſatiable Avarice.

The MORAL.

The Behaviour of the Maſter towards his Horſe, is a Scourge to thoſe Perſons, whoſe Love to their Servants abates in Proportion to their Ability to ſerve them: And to thoſe inhuman Maſters, who forgetting the paſt Services of their old Servants, repay the faithful and truſty Service of their Youth, with Blows and Reproaches in their old Age; without ſuffering them to complain, or expoſtulate with them upon the Account of their Severity. And the Groom with his Cudgel, is alſo a Laſh upon the abject Spirit and Barbarity of thoſe, who abuſe the Afflicted and Miſerable.

The Hoſpitals, High-ways, and each Corner of the Street crowded with Beggars, are convincing Arguments, that the Generality of Maſters have loſt all Senſe of Gratitude and Humanity. For ſome there are ſo phantaſtical, ſo ſupercilious and haughty, as by their very Looks to ſcare them away. Others again, are ſo froward and peeviſh, that the leaſt caſual Slip ſhall incurr their Diſpleaſure;

the over-turning of a Glaſs, the miſ-conſtruing of an Anſwer, ſhall over-balance a faithful and continued Service of a long Life. Nay, ſome there are ſo Deſperate, Cruel, and Unreaſonable, as even to blacken their Character and Reputation, in Order to conceal their own deformed Avarice, or Ill-humour, repaying their Wages in Scandal, and a ſhameful Liberty.

Where ſhall we meet with ſuch a noble and generous Soul in this degenerate Age, as *Don John of Portugal*, who conſtantly every New-Years-Day diſtributed a round Sum among his Domeſticks, beſides their Wages? If any of them Married, he would be ſure to honour the Solemnity with his Preſence. If any of them Dyed, and left their Family deſtitute and forlorn, he would be a Friend, a Guardian; nay, I may venture to ſay, a Father to them, ſo tender and affectionate would he be. Beſides he had ſuch an Averſion to Flatterers and Informers, that never any one preſum'd in his hearing, to traduce or ſtrike at the Character of any of his Officers, unleſs he proceeded upon warrantable and ſufficient Grounds.

The Contagion of this prevailing Vice would in ſome Meaſure be aſſwaged, if Gentlemen would not repoſe ſuch an implicit Confidence in ſome of their Servants. 'Tis, I ſay, a great Misfortune in Gentlemen, to reſign their Power, Will, and Judgment to an Over-ſeer, credulouſly inclining to believe that every Complaint, which thoſe Miſcreants advance againſt their Fellow-ſervants to be indubitable; whereas in Fact they are founded upon nothing but Prejudice, Jealouſy, Malice and private Intereſt. I wiſh their Eyes were ſo enlighten'd, as to diſcern with what Delicacy of Thought and Deſign their wicked Schemes are contriv'd; and that they could ſee how artificially they

they inſinuate themſelves, ſo as to be higheſt in their Favour, when they ought to be the moſt odious and deteſtable.

I will appeal to any Man's Judgment, whether or no thoſe deſigning, thoſe ſuſpicious and jealous Governants, don't deſerve the Puniſhment that thoſe poor Wretches meet with; who, tho' their Honeſty and Sincerity cries aloud for Applauſe, yet, at the Inſtigation of thoſe Villains, ſhall be the Objects of their Maſter's Wrath and Diſpleaſure. If Gentlemen would not ſhelter ſuch Servants under their Roof, they would ſoon perceive the happy Effects of it; their Houſes, inſtead of ringing with Complaints, Abuſes, and Threats, would be a Scene of Love, Commendation and Praiſe.

Among other Rules laid down for the Conduct of Maſters, let me inſert this as an indubitable Maxim. Never to regiſter Favours beſtow'd on their Servants, in order to quiet their Conſcience; or diſcharge themſelves from the Obligation they are under to provide for them, when diſabled by Sickneſs, or Age. This Propoſition is founded on the eternal Baſis of Juſtice and Equity, and has the *Roman* Emperors for its Commentators; who enacted this wholeſom Law. *That if ever any Maſter was ſo inhuman to his conſumptive, decrepit Slaves, as to let them pine and languiſh, rather than ſearch for Advice; or ſo ungrateful, as to abandon or tranſport them, rather than put themſelves to a ſmall Inconveniency (tho' their own Honour was as much concern'd as their Safety) I ſay, if any were ſo barbarous and remorſeleſs as this, they ſhould forfeit all Right and Title to their Perſons, if ever they recover'd: And that in Recompence to the Miſery they had undergone, the poor Wretches ſhould be no longer obnoxious to ſuch ungracious Maſters, but enjoy a perfect Freedom.* Juſti-

Juſtinian reviv'd this Law, after it had laid dormant for near Four hundred Years, and at the ſame Time enjoyn'd the following one, *That if a Maſter was appriz'd of an Aſſaſſin by his Servant, and did not recompenſe that Vigilance and Fidelity, to which he ow'd his Life, the Government ſhould, by declaring him a Roman-Citizen, to encourage others to do the ſame.* Here it is eaſy to gueſs where the Sting lies, it was a ſcandalous Reflection upon the Nobility; who, being remiſs in this Part of their Duty, had, as indeed they deſerv'd, their Ingratitude publickly proclaim'd to the whole World, ſurviv'd their Reputation, and ſuſtain'd the Loſs of a faithful Servant.

How many Inſtances could I produce of Servants that have ſacrificed their Lives to ſave their Maſters? But I'll confine my ſelf to one only; but ſuch a one, as is of itſelf ſufficient to mitigate and ſoften a Heart of Stone, and to reconcile it to an injur'd Servant. At the Time that *Auguſtus*, *Lepidus*, and *Mark Antony* made a Scrutiny, in order to detect thoſe Parricides, that had imbru'd their Hands in the Blood of *Cæſar*, it was a Senator's Misfortune, to fall under their Cenſure, and to be condemn'd for a Traitor, upon Suſpicion of being privy to the Conſpiracy. But alas! tho' he was innocent and ſecure, as he thought, from their Rage, he was diſcover'd, a Guard was diſpatch'd to demand his Body, and Preſumption it was, in all outward Appearance, to hope for Deliverance. In this melancholy Poſture Affairs ſtood, when a poor Slave, that always bore a paſſionate Love for his Lord, being now ready to burſt with Grief, ſprings into his Chamber, ſtrips him of his Robes, and forces his Rings from his Fingers, and puts them upon himſelf. Under this Character and Diſguiſe he quits the Houſe, and with a compoſed, a

ſteady

ſteady and reſolute Countenance, he advances towards the Meſſengers of Death, expreſſing himſelf after this Manner: *My Friends*, ſaid he, *I know the Deſign of your Coming, but I heartily forgive you; be Courageous, and ſince it is the Decree of Heaven, fear not, but Manfully execute your Commiſſion.* With theſe Words our Hero moſt undauntedly ſubmitted his Head, which was immediately ſever'd from his Shoulders.

'Tis alſo recorded, that at the Funeral of One of the *French* Kings, Two of his Officers ſwoon'd and expired at the Solemnity: Inſomuch, that 'tis a critical Point to determine, whether they were the better Servants, or the Prince the better Maſter.

Thus you ſee what Inſtances we have of thoſe illuſtrious Servants, that have laid down their Lives for their Maſters. Let us now ſee if we have any Precedent of a Maſter, that has laid down his Life for his Servant: But, as I deſpair of meeting with one, I believe I may ſave my ſelf the Trouble of Searching. I'll be upon milder Terms, and compound with them, if once in their Life, they would lay aſide their State and Majeſty; and when their Servants are over-whelm'd with Age, Anguiſh and Pain, to call to mind that Freedom and Familiarity, that once paſs'd betwixt them; let them, inſtead of recollecting what they have done for their Servants, only remember what their Servants have done for them, and then be ungrateful if they can.

I think theſe Conſiderations ought to make ſome Impreſſion upon the Mind of a Maſter, but if nothing will molify his Heart, or prevail upon him to commiſerate the wretched State of his Servant out of Affection, at leaſt in Chriſtian Charity he ought to do it. Give me leave to recommend this ſurprizing, but agreeable Relation to your ſerious Imitation, as well as Attention. A Prince of the

Houſe

Houſe of *Nevers*, remarkable for his Charity, was ſo importun'd by his Steward to new-model his Family, and retrench the Number of his Domeſticks, that for Peace and Quiet, at length, he complied, permitting him to enter upon what he had with ſo much Ardency deſired; withal ordering him to take two Sheets of Paper, and in the one to form a Liſt of the Names of thoſe that he thought proper to retain as Neceſſary, and in the other to write the Names of thoſe that he condemn'd to be turned-off as Uſeleſs. Which being done, he brought them to his Highneſs, waiting his Pleaſure to put his Deſign in Execution. But when he had peruſed both Catalogues, *Thoſe*, ſaid he, *I will keep, becauſe I can't live without them; and the other too, I am reſolved, becauſe they can't live without me.*

Alexander the Great had ſo great a Senſe of Gratitude, as not to ſuffer the Services of his very Horſe to paſs unrewarded, making ſuch Allowances for his Old-age, as to walk on Foot himſelf to the Place of Battle, rather than mount him till the On-ſet was made. Nay, ſo tenderly did he love him, as to order a City to be built, and to derive its Name from *Bucephalus*, being Willing that ſome Monument of his Gratitude might be tranſmitted to Poſterity.

This Story puts me in Mind of Two more, that are of a quite contrary Nature, and which are equally dangerous, the one exceeding the Duty I have been hitherto enforcing, as much as the other is deficient of it. When the rigid and auſtere *Cato* had ſucked out all the Blood and Virtue of his poor Slaves by continual Drudgery, he'd expoſe them to Sale, were a *Cannibal* the Chapman 'twas all one. And if he had an Horſe, that had grown old in his Service, and was no longer able

to perform his Duty, he'd put him to Harrow. *Caligula*, on the contrary, was as profuſe in his Acknowledgement to his Steed, as he could poſſibly have been to a rational Creature: For, like a Brute, he forced the Senate to nominate him Conſul for the next Year, and would as certainly have had the *Faſces* born before him, had not Death prevented his Deſign.

Let us paſs from one Extreme to the other, and conſider thoſe Maſters, whoſe Barbarity towards their Servants is left naked, and without ſo much as a Veil to cover it: I mean thoſe whoſe royal Dignity capacitates them to make ample Satisfaction to their Servants, and from whom, if remiſs in this Particular, no Excuſe can be admitted. Such a one was *Francis the Firſt*, whoſe Ingratitude to the Brave *Mareſhal de Trivulſe* will be infamous thro' the whole World. This great Man had ſerv'd Two of his Predeceſſors, *Charles the Eighth*, and *Lewis the Twelfth*, had maintain'd *Milan* againſt the Attempts of all its Enemies; had made himſelf Maſter of ſeveral Provinces, and Chaced the *Spaniard* almoſt out of his Territories. But whether or no Fortune was ſo propitious to Him at the decline of his Years, I can't reſolve: But into Diſgrace he fell, was totally diſregarded by his Prince, and charged with Debts that he had contracted for the Subſiſtance of his Army in *Italy*. Seeing himſelf reduced to thoſe Extremities, he deſired to be placed in a Chair upon the High-way where the King was to paſs, to ſee whether ſo lamentable an Object would extort Compaſſion from him. But his Majeſty paſſed by, as if he did not ſee, or hear him. Tho' he call'd after him, *My Prince, my Maſter*, &c. yet he would not caſt one pitying Look behind. This Behaviour ſtruck ſuch a Damp to his Soul, that he ſicken'd immediately upon it.

The King hearing of it, and withal that himſelf was the Cauſe, it pricked him to the Conſcience, diſpatched a Courtier to him, deſiring him not to macerate or afflict himſelf, but to baniſh every thought that moleſted or diſcompoſed his Mind; that he had a paſſionate Deſire to have him recover, and given Orders to have all his Grievances redreſſed. When *Trivulſe* heard this Meſſage he was prick'd to the Soul, and fetching a deep Sigh, *Sir*, ſaid he, in a languiſhing Tone, *be pleaſed to tell his Majeſty, that I thank him, but 'tis too late now; ſo turning his Head upon his Pillow he expired.*

I would have concluded here, had not the deplorable Cataſtrophe of *Anaxagoras* come to my Mind: This Philoſopher being *Pericles*'s Tutor, and as it were the Oracle that he conſulted upon all Occaſions, in his publick as well as private Capacity, perceived himſelf inſenſibly to be leſſen'd in his Eſteem; little or no Notice at laſt being taken of him, *Anaxagoras* ſo highly reſented this Neglect, as to reſolve to Famiſh rather than torture himſelf by reflecting upon the Ingratitude of his Pupil. He had faſted Three Days, when *Pericles* inform'd thereof, burſt into his Chamber ready to die with Anguiſh and Grief for his Baſeneſs, and Embracing him, conjured him to riſe and eat, ſolemnly proteſting to make amends for his paſt Negligence. *Anaxagoras*, fixing his Eyes upon him, replied with a dying Tone, *My Time's expired, if you wanted a Light you ought to have put Oil into the Lamp before the Snuff was extinguiſh'd.*

CHAP.

CHAPTER XVIII.

That we cannot, without Baſeneſs, forſake a Friend in his Adverſity.

THere was a *Fig-Tree* that ſtood upon a riſing Ground, with a pretty Rivulet running at the Foot of it. The Situation was ſo pleaſant, the Fruit ſo delicious and inviting, the Boughs and Leaves ſo large, thick and interwoven, for the Advantage of a refreſhing Shade, that it became a common Receptacle, and Rendezvous for all Sorts of Birds. There fell one Day, after a violent Heat, ſo dreadful a Tempeſt of Thunder and Lightning, that the Birds were forc'd to look out for a ſanctuary elſewhere. They had no ſooner quitted the Tree, but it took Fire, and the Fruit and Leaves were all conſum'd in a Moment: But, in the Space of Half an Hour, the Storm blew over, and ſeveral of the Birds return'd to their former Station, though ſo ſtrangely alter'd, that they ſcarce knew it again, when they ſaw it. In the Concluſion, the *Turtles*, and ſome other generous ſpirited Birds, came and perch'd there once more, without taking any Diſguſt at the ſulphureous Vapour, that the Thunder had left behind it. The *Vultures*, *Kites*, and other Birds of Prey, ſtood in Admiration at their Courage, and wou'd fain have drawn them off to a *Green-Oak* at hand there, where they might be ſafe an eaſy: But for ſtaying there any longer, in Defiance of ſuch a Judgment, they did not ſee any Colour of Duty, they ſaid, Honour, Satisfaction, or Security in the Adventure; but the *Turtles*, and their Companions,

were of another Opinion however, and ſo ſenſible of the Obligations they were under to that *Fig-Tree*, that Living or Dying, Happy or Miſerable, they were reſolv'd to Stand or Fall together.

The MORAL.

Many uſeful Obſervations may be drawn from this Fable; namely, that Men are always for reſorting to thoſe Places, where they may enjoy moſt Conveniences: That when we are favour'd with the moſt ſmiling Aſpect of Fortune, we have the greateſt Reaſon to fear her Frowns: That every one, in a publick Calamity, is for taking Care of himſelf; and, that as Men, whoſe Friendſhip is grounded upon Falſhood and Baſeneſs, immediately abandon a diſtreſſed Friend; ſo they who are acted by Principles of Honour and Sincerity, will then be moſt forward in diſcovering their Love and Affection, when the afflicted Circumſtances of their Friend calls for their Aſſiſtance.

No Force indeed is able to diſſolve the Bonds of that Friendſhip, which is founded upon Virtue, and confirm'd by a long Habit. The Loſs of Riches and Honours, Afflictions and Misfortunes, tie the Chains more firmly together. Friendſhip, like pure Gold, is to be proved by Fire; or, as a Diamond, beſt ſhews its intrinſick Nature, and true Value, when placed between the Hammer and the Anvil. *Livy*, in his Fifth Book, gives us a remarkable Inſtance of the Truth, which the above-mentioned Fable teaches us: We find therein, that the greater Part of the *Romans* were for leaving the Seat of their Anceſtors, then laid in waſte, and a dreadful Scene of Miſery: But *Camillus*, a Man endued with a Heart truly *Roman*, tells

tells them, how Unworthy and Diſhonourable a thing it muſt needs be, to forſake a Place, which, though then under a Cloud, their Primogenitors had made Choice of by the immediate Direction of the Gods themſelves, who had for a long Time conferr'd ſo many ſignal Favours upon them, and had given them ſo great Aſſurance of future Happineſs upon their Continuance there. It is certain, we ought to have ſome regard to the Merit of the Object, upon which we have plac'd our Affection, though there be no Appearance of Profit to engage us, nor any certain Grounds for expecting a Recompence. That Sympathy, which is natural to good Men, whereby they have a Fellow-feeling of the Joys and Sufferings of one another, enjoins them to afford mutual Aſſiſtance in promoting the former, and ſupporting the latter.

The Proteſtations of Friendſhip, which Dependants uſually make to great Men, are not of this Nature: They may almoſt aſſure themſelves, that theſe Men, who are their Votaries, and pay them Eſteem and Reverence, do it from a View of Self-Intereſt; and that as ſoon as they begin to decline, their Dependant's Affection will grow cold: Examples of this kind are as numerous as the ſeveral Sorts of Diſgrace that befall Favourites. Whoever deſires to be further aſcertain'd of the Truth hereof, needs only to take a View of paſt, or to reflect upon the preſent Turns of Fortune, which attend moſt Favourites. Some have been diſplaced by a bare Suſpicion, others by their own Ill-nature, or the peeviſh Humour of their Patron; ſome have remov'd themſelves by their impudent Conduct, many by their Ambition, and a forward Zeal of medling too much in the Adminiſtration of publick Affairs. What

Grief,

Grief, or rather what Puniſhment, muſt it be for a Man, now reduced to the moſt mean and abject Condition, to reflect upon ſo exalted a State as that from which he is fallen: To ſee himſelf the Object of univerſal Contempt, who juſt before was univerſally Courted, and had in the higheſt Veneration; to ſee himſelf ſtript of all his Honours, and to remember Perſons, of the moſt elevated Rank, lying proſtrate at his Feet; Nay, and what is more, ſometimes to endure, not only the Loſs of Credit, but even the Privation of his Liberty, or Life it ſelf?

Among ſo many keen Afflictions, which generally befall ſuch Men as theſe, I know none, which will create greater Uneaſineſs in their Minds, than the Conſideration of being forſaken by their beſt Friends; or at leaſt, thoſe whom they eſteem'd as ſuch, and ſeeing their moſt bitter Enemies poſſeſſed of their own forfeited Preferments. The ſudden News of a Favourite's falling into Diſgrace no ſooner takes Air, but they, who before were his conſtant Viſiters, now avoid his Sight, forget his former Grandeur, and regard him no more; yet this would be more ſupportable, were it not for the baſe Forwardneſs of theſe Men, in condemning his Folly and Imprudence; that thereby they may continue themſelves in thoſe Places, which by his Intereſt they had obtain'd. Tho' upon making a juſt Enquiry, the afflicted Party will ſeem chiefly culpable for the bad Choice, which he has made of ſo perfidious a Friend. A fine Example to teach thoſe, who enter upon conſiderable Offices, to chuſe ſuch Friends as are Men of Truth and Integrity; and to have their Minds always prepared for receiving the Darts of perverſe Fortune, which can be warded-off by no Rules of human Prudence, nor prevented by the greateſt Precaution.

He

He ought not to ſuffer himſelf thus to be enſnar'd by the ſmooth Speeches, nor to believe the ceremonial Reſpect, that is paid to him, to be an Argument of his Friend's Sincerity; for he may be well aſſur'd, that there are ſuch mercenary Creatures, as regard not his good Qualities, but the Means whereby they may arrive at Preferment, which is the chief Scope of their Aim. In ſhort, there are but few, that are not of the ſame Humour with that falſe, nay unworthy the Name of a Friend, who had the Impudence to boaſt of his Baſeneſs and Ingratitude, and profeſs'd himſelf ready to do the moſt ſervile Offices for a Prince's Favourite, even to hold the Pan for him when he ſits upon his Stool; but as forward to pour it over his Head as ſoon as out of Favour.

Tully has obſerv'd, that the Power of true Friendſhip is ſo great, that it unites Two Souls ſo cloſely together, that they ſeem to conſtitute but One, and a true Friend is juſtly eſteem'd another Self. He ought therefore readily to undergo the ſame Peril with his Friend, if he thinks any Cares or Endeavours of his, may be any ways Advantageous to him; becauſe the Benefit of his Service will then be greateſt, and conſequently give it an additional Value. A Good Prince is incenſed only at the Perſon fall'n under his Diſpleaſure, and not at his Friends, who have diſcharg'd their Duty in being Faithful to him in his Affliction: But on the contrary he condemns, in his Heart, the Baſeneſs of thoſe, who were only his Friends as long as they might promote their own Intereſt thereby; always eſteeming him, who had ſhewn even the leaſt Ingratitude to his Benefactor, the moſt unworthy of thoſe Favours of all Men that could expect them.

The

The Brutes, tho' they are of a ſavage and wild Nature, never forſake thoſe who have been Kind to them, or given them Nouriſhment. It is recorded in Hiſtory, that a Slave being expoſed to Fight with a *Lion* in the Amphi-theatre, and thereupon the generous Animal, inſtead of defending himſelf, fell down at his Feet, and ſo far from worrying him, that he lick'd him. This ſo ſurprizing an Accident fill'd the whole Senate and People of *Rome* with Admiration and Aſtoniſhment: It ſeems that this very *Lion*, having got a Thorn in his Foot, which gave him exceſſive Pain, met with this Slave, being then a Souldier, who Courageouſly pull'd it out, bound-up the Wound with his Handkerchief, and took care of it 'till he had wrought a perfect Cure. It is alſo reported of an *Eagle*, who had been tenderly brought-up by a Young Maid, to have expreſs'd his Gratitude after an extraordinary manner; for the Maid being Dead, and her Body carry'd to the Funeral Pile; The *Eagle*, unwilling to ſurvive ſo dear a Miſtreſs, eagerly flew into the Fire, reſolv'd that they, who Liv'd ſo lovingly together, ſhould not be parted, even by Death it ſelf.

I ſuppoſe a great many Perſons have either known, or heard of a Famous Officer of the *French* King's, who, by Chance falling into the Water, was providentially ſav'd by his *Spaniel*, which was uſed always to follow him; and at that Juncture leaping into the Water, and catching him by the Sleeve, drew him to Land, and thus miraculouſly preſerv'd his Life. His Maſter was ſo mindful of this good Office, that being ſeiz'd with a violent Diſeaſe, which prov'd mortal, he left a Hundred Crowns to be lodg'd in the Hands of the Perſon appointed to Keep the Dog.

Who

Who can ſee, without bluſhing, this Senſe of Gratitude to be thus implanted in Brutes, and at the ſame Time conſider human Breaſts ſo void of all thoſe juſt Sentiments of Love, which the Memory of their Benefactors ought to inſpire them with; and to engage them, who have been Partakers of their Friend's Proſperity, generouſly to bear Part of the Yoke in Adverſity.

Not but that we meet ſometimes with Men, who are of a more human Diſpoſition, which inclines to this Virtue of Gratitude we are here recommending. How many Inſtances have we even of Slaves, who ſeeing their Maſter in Diſtreſs, and the Prince ſtirr'd-up againſt them, have procur'd their Liberty, either by the Hazard or Loſs of their own Lives. The Conſtable of *Caſtille*, *Dom Ruis d' Avalos*, being turn'd out of the King's Favour, all his falſe Friends, who before in Appearance were his moſt Intimate, then turn'd their Backs upon him: And Prince *Henry* of *Arragon*, upon whoſe Account he had fell under the preſent Misfortune, thought it below his Notice to Succour and Relieve him, when his Condition was in a manner deſperate. There was but one honeſt Gentleman, named *Dom Alvares* of *Cordoua*, who was under ſome little Obligations to the Perſon above-mention'd, though he knew it would be accounted a Crime to give him any Relief or Support publickly: But the Conſideration of his being ſtript of his Goods, his Honours, and turn'd out of his Places, mov'd him to ſell almoſt all he had, by which Means he raiſed Eight Thouſand Ducats, which he hid in hollow Sticks uſed by Weavers, whoſe Habit he put on, and having laid them upon an Aſs, which he follow'd on Foot, accompanied with his Son in the ſame Diſguiſe, preſented them to his Friend, as an Acknowledgment of his paſt

Kindneſſes, and furniſh'd him thereby with proper and comfortable Means to ſpin out his Life to a longer Period.

We have yet among us a memorable Example of the Cardinal of *York*, who, forfeiting the Favour of King *Henry the Eighth*, and deliver'd up by him into the Hands of the Parliament, was ſo faithfully aſſiſted, and had his declining Affairs manag'd with ſo much Prudence by *Thomas Cromwel*, one of his Creatures, by whoſe private Information he was prepared to anſwer the Articles, which were drawn-up againſt him, and thereby had Means given him of juſtifying himſelf, and for once eſcaping the ſevere Puniſhment, which otherwiſe he muſt neceſſarily have undergone: And this ſincere Friend was ſo far from incurring the King's Diſpleaſure thereby, that on the contrary, his Majeſty admiring his Courage and Probity, entruſted him in the moſt conſiderable Offices. An uncommon Inſtance of Fidelity, becauſe the Friends of Favourites are generally like thoſe, who go under a Tree for enjoying the Conveniency, either of its Shade or Shelter, which if blown down, they will be the firſt in pulling off its Fruits and Branches.

CHAP.

CHAPTER XIX.

That the Officers of an Army ſhould not appear in the Field without Armour.

A *Leopard*, who had had ſomething extraordinary fall'n to him, was ſo puffed up with his good Fortune, that he vainly thought himſelf a fit Match for a *Lion*; and reſolves without any more ado, to have one Tug with him for the *King-ſhip*. Accordingly he encamps upon the Territories of a very Powerful one, who had Lorded it over the neighbouring Foreſts. The Noiſe of this brought the whole Tribe of *Quadrupedes* into the Field, where each, as his own private Intereſt ſway'd him, either ſided with their old *King*, or went over to the *Uſurper*. *Tag-Rag* and *Bob-Tail*, Beaſts of all Sorts and Sizes were kindly receiv'd, and liſted into the Service of the *Leopard*, who thought to carry all before him, meerly by the Number of his Forces. But the *Lion* had learn'd, by dear-bought Experience, that ſuch Meaſures were inconſiſtent with the Policy of a prudent General; having loſt the very laſt Battle he had engag'd in, purely by his truſting to a Number of Battalions, who were ſupplied only with *Offenſive* Weapons, and was now reſolv'd not to admit any into his Army, who had not alſo *Defenſive* Armour to ſecure their Bodies. In ſhort, he forms whole Regiments of *Porcupines*, *Crocodiles*, *Urchins*, *Tortoiſes*, and a great many other Beaſts, whoſe ſcaly impenetrable Sides bid defiance to the Darts of the Enemy. This Project, together with the *Lion*'s prudent Management,

ſucceeded ſo well, that upon the very firſt Attack that he made, he put the *Leopard* and his whole Army to Flight, reaſſumes his ancient Power in the Foreſt, and amply rewards the Courage of his Soldiers with the Spoils of the Enemy.

The MORAL.

We may learn from this Fable, that Wealth and Ill-grounded Ambition are too often the Source of a whole Train of Misfortunes. That we generally Side with that Party, which is beſt able to promote our Intereſt. That the Strength of an Army does not ſo much conſiſt in the Number, as in the Courage of its Soldiers. That we have then the trueſt Courage, when we know ourſelves to be well arm'd.

Of all the Miſmanagements, that have of late crept into the Army, I think there cannot be a greater, or a more prejudicial one to the State, than their laying aſide the Uſe of Armour. Nothing is now-adays more common, than to ſee your giddy, hot-brain'd young Officers ruſh Unarm'd into the very Heat of Battle; and all this for want of rightly underſtanding the true Nature of Courage. For ſhould you reprimand them for their Raſhneſs, they would tell you, that what they did was but the Duty of every Soldier; and that they thought it vaſtly more honourable to Die boldly in the Field, than to owe their Lives to the Protection of a Shield or Helmet. Beſides the Loſs of ſo many brave Men, who might otherwiſe have done great Services and Honour to their Country, there is another very great Inconveniency, which attends this Practice, and that is, the ſudden Damp, that is caſt upon the Minds of the Soldiers upon the Fall of their Officers, and the News of a Gene-

General's Death renders a whole Army quite Heartleſs and Diſ-ſpirited.

Since the ſole Motive of Fighting is the Deſire of Conqueſt, and the only Way of obtaining that is, by defeating of the Enemy: I cannot ſee how we can poſſibly uſe too much Precaution to ſecure to ourſelves the Victory. And if there cannot be a greater Fault in the Commanders of an Army, than to give up an Advantage to the Enemy, which they might with Eaſe have reſerv'd to themſelves, and the loſs of which may perhaps endanger the Battle; I can but wonder why they do not more ſtrenuouſly inſiſt upon wearing of Armour. They are ready enough to take the Advantage of the Wind, the Sun, or a Shower of Rain; But I would fain know, whether the ſaving of a General's Life be not of far greater Conſequence, and would not contribute more towards a Victory.

The Ancients thought that a compleat, and the moſt deſirable Victory, did not conſiſt ſo much in ſlaying a great Number of the Enemy, as in preſerving the Lives of their own Soldiers.

This Maxim was ſo much follow'd amongſt the *Romans*, that if any one in a Battle expos'd himſelf to Danger to ſave the Life of a Citizen, he was ſure of being rewarded with a Crown of *Oak*, which was look'd upon as the moſt honourable. Beſides this, they then made uſe of Bucklers, which were ſo large that they ſcreen'd their whole Body from the Shot of the Enemy. And this Cuſtom was not only obſerv'd in *Rome*, but alſo amongſt the *Grecians*, and eſpecially at *Sparta*; where they were ſo very ſtrict, that if any Perſon happen'd, either by Negligence or Ill-fortune, to loſe his Shield in Battle, he was branded with Infamy all his Life-time, tho' to loſe a Sword was look'd upon as no Diſgrace at all. I can-

I cannot leave this Subject without taking Notice of a very remarkable Adventure, which happen'd in *Cæsar*'s Army when in *Britain*. One of the *Roman* Legions was pursued by the Enemy into a Bog, and must all have been inevitably cut to Pieces, had they not been rescu'd by the Valour of one single Person, who posted himself at the Entrance of a narrow Passage, and with his Sword bravely kept off the Enemy, 'till he had given the *Romans* sufficient Time to disengage themselves, and to march off in good Order. *Cæsar*, who was himself an Eye-witness to all this, ran to him and embrac'd him; and not only that, but made a publick Harrangue before the whole Army in Praise of so bold and generous an Action. But the Soldier, judging himself unworthy of such Honour, threw himself at the Emperor's Feet, heartily imploring his Pardon for having lost his Buckler in the Battle, taking that to be a Fault of so heinous a Nature, as not to be blotted out by the Glory of having sav'd a *Roman* Legion.

Had the Laws in this Case been less rigorous, or less Care taken in seeing them observ'd, there's no doubt but the Consequence had been this, that the Heat of Blood would have driven the best part of the *Roman* Youth upon the like Encounters. Such we see was the Care the Ancients took to preserve the Lives of their Soldiers. But at this time of day the General Himself shall be seen at a Siege, or in the Field, without the least Armour to defend Himself. Such Rashness I can freely over-look in a *Mahometan*, who has *Predestination* to fly to for an Excuse, and verily believes, that whether arm'd or not he is equally secure from Death, 'till the Time alloted Him by the Fates is expir'd.

But

But what can *Chriſtians*, who are not fall'n into this Opinion, have to ſay for themſelves? To pretend, that it is inconſiſtent with their Honour, and that a Head-piece or Breaſt-plate, would caſt a Slur upon their Courage and Bravery. 'Tis a Plea no leſs whimſical, than their Fault is in itſelf unpardonable. And for my part, unleſs ſome Method were found out, to have their Bodies Caſe-harden'd, and made proof againſt Fire and Steel, I can call their raſh way of expoſing themſelves, by no milder a Name, than Frenzy or Fool-hardineſs. Certain it is, they ſeem to have but little regard for the Intereſt of their Prince; for did they in the leaſt conſult his Good, we can't ſuppoſe they would ſell their Lives ſo cheaply, and thereby deprive him of ſo many brave valuable Subjects: who had they had leſs Vanity, or a little more Conduct, might have done their King and Country ſignal Services.

Truly I cannot ſee any Reaſon why there ſhould not be a Law made to puniſh ſuch Offenders; and if ſome few ſuffer'd, their Example might ſerve as a Terror to others. One that kills another Man, let him be never ſo mean and inconſiderable, ſhall be put to Death for it. And if the Law is ſo ſtrict in this Caſe, why ſhould it not with as much Reaſon take Notice of a Perſon, who fooliſhly hazards his own Life, and which he holds perhaps from one of the beſt Families in the Kingdom? I would fain ask him, whence he receiv'd that Power of throwing away a Life at his Pleaſure, and by what particular Privilege it is that he is Maſter of it? Were he Converſant in the Cuſtoms of other Nations, he would find, that with them there is a greater Value put upon Life; and what, with our hot inconſiderate Youth, is taken for Honour, paſſes with them for a ſhameful unpardonable

donable Fault: Were they to ſee our Armies in the Field, they would look upon them (pardon the Compariſon) as a Flock of *Sheep*, expoſed to the very Jaws of the *Wolf*, when under the Care of a young raw Shepherd, who has neither Dog, nor Crook to defend them.

In a Duel the Caſe is much alter'd, and 'tis leſs dangerous, for there we have but one Enemy to guard againſt: But in a Battle, where you are attack'd before and behind, and you ſee Death dealt round you on the right and left, and every where, to me it ſeems a ſort of a Miracle to eſcape.

Had not the Emperor *Otho*, and *Philip Auguſtus*, been well Arm'd at the Battle of *Bovines*, it muſt have coſt them both their Lives; for the Firſt eſcaped three deadly Wounds, by the Advantage of a Breaſt-Plate; and the Other, having had his Horſe wounded, himſelf thrown to the Ground, muſt have been trod to Pieces by the Enemy's Horſe, had not his Armour ſav'd him.

If the late King of *Sweden*, of glorious Memory, had taken this Precaution, he would not by his Death have caus'd his Allies ſo much Sorrow and Regret. His Fall was entirely owing to himſelf: For when the Duke of *Veimar* preſs'd and deſir'd him to take his Armour; his Reaſon for not complying was, that from a Blow he had formerly receiv'd, he could not bear the leaſt Preſſure upon his Shoulder. However he might have taken the ſame Method that *Iphicrates* made uſe of, who perceiving that his Soldiers were over-burthen'd with the Weight of their Armour, order'd *Cuiraſs* to be made, interwoven with ſtrong Cords, which were very light and would keep-off the Shot of the Enemy.

I don't know, whether we may not with Juſtice condemn an Action of *Pompey*'s. He was taken,

it

it ſeems, by ſome of his own Soldiers for one of the Enemy, and had like to have loſt his Life by the Miſtake. All the next Day, to prevent any Danger of that Nature, he lay'd aſide his Helmet, and appear'd in the Front of his Army bare-headed, in the very Heat of the Battle: As if there were not a Thouſand other Ways of diſtinguiſhing *Pompey the Great*, and Head-General of the *Roman* Army.

Some perhaps may bring the Example of *David* as an Objection to what I have been ſaying, who though he was to engage the great Champion of the *Philiſtines*, refus'd to make uſe of the Armour which *Saul* offer'd him. But they ſhould conſider, that when *David put them off him*, and told the King that *he could not go with them*, he truſted to the powerful Arm of the *Almighty*, who he was ſure could protect him from the Sword of *Goliah*. His Faith was of a different Nature from that of the raſh Blades we have been ſpeaking of; whoſe Actions, take the Generality of them, have no other Foundation, but their Vanity; ſo that we need not wonder, if they are ſo ſeldom attended with Succeſs. *Thou comeſt to me*, ſays *David* to *Goliah*, *with a Sword, and with a Spear, and with a Shield; but I come unto thee with no other Weapons than the Name of the Lord of Hoſts: This Day will He deliver thee into my Hand that all the Earth may know there is a God in Iſrael.*

This wiſe Shepherd, whom the *Almighty* had made choice of as a fit Perſon to wear the Crown of *Iſrael*, might well aſſure himſelf of Succeſs, as a Reward of his Innocence. But what can thoſe Wretches have to ſay for themſelves, who without any other Protection than their own Fool-Hardineſs, will face the Mouth of a Canon, or expoſe their naked Bodies to the Swords

and Darts of their Enemy, as much ſtain'd with Debauchery, as their Souls are blacken'd with Filth and Impurity.

CHAP.

CHAPTER XX.

Of the Difference between True and False Friends, and of the Bounds of Friendſhip.

AS a *Kite* was gazing on, and admiring the gay Feathers and Beauty of a *Peacock*, he fell in Love with him, and ſwore to him an eternal Friendſhip. And as he perceived not long after, that he was about caſting his Feathers, he waited on him with a formal Complement of his *moſt humble*, or *my intimate*, and ſuch like; and beg'd as a Favour, that he might have ſome of his caſt-off Feathers fitted on him, in order to appear more bright at a certain Wedding he was invited to. The *Peacock*, ſomething flatter'd at his humble Requeſt, gave him ſome with a very good Grace. Two Days after, the *Kite* came to his very good Friend again, with the ſame Complement, or very near it; however he wanted ſome more of them, which the *Peacock* readily granted: But he came again, towards the Evening, in a ſeeming hurry, deſiring him to let him have ſome of thoſe that were looſe, but not as yet dropt-off. The *Peacock* was a little offended at his Impudence, but without taking any Notice, he gave a Shake or two with his long Train, and ſupply'd him with a few more. There happen'd to be Two *Pigeons* at a little Diſtance off, who admiring the *Peacock*'s Generoſity, gave him modeſtly to underſtand, that they ſhould for-ever think themſelves under a great Obligation to him, if he would but be ſo kind as to beſtow One or Two on each of them: The generous *Peacock* willingly gratified them; In

that Interim up comes his former Chap once more, and began to tell him, with all the Impudence imaginable, that thoſe Feathers he had already would be of no Service to him, unleſs he had his whole Stock. Upon which the *Peacock* deſir'd to be excus'd, ſaying that thoſe he had left were highly neceſſary to the well-being of his Carcaſs; beſides the exceſſive Pain, which the plucking them off muſt occaſion to him. The *Kite* in a Huff, and without any further Intreaties, fell upon him, and with his Beak and Claws did his beſt endeavours to skin him. The *Peacock* with much ado got off, but not without reproaching him with his Ingratitude: *Behold,* ſays he, *falſe and deceitful Friend! thoſe two Pigeons, who think themſelves for-ever obliged to me, for two or three of my Feathers; Whereas thou, ungrateful Wretch! not ſatisfied with all that I could ſpare, and what I might have honeſtly deny'd thee, look upon your ſelf to have received nothing, unleſs you can, by fair or foul Means, ſtrip me of all.*

The MORAL.

This Fiction ſets before us the Power and Influence of Beauty over its Beholders, whoſe Hearts are thereby as it were enchanted, and vanquiſh'd by its conquering Charms. It ſhews us likewiſe, that too great Condeſcenſion and Readineſs in a Benefactor to grant Favours, does but encourage the Receiver to become more troubleſom and impertinent: And likewiſe, that a true and ſincere Friend would rather chuſe to put himſelf to ſome Inconveniency, than by a Refuſal give any diſcontent to the Perſon whom he loves; and laſtly, that a faithful Friend is often put out of Countenance when obliged to ask for Favours, whereas a falſe

falſe One is never Contented until he hath, like the *Kite* in the Fable, ſtript his Benefactor of all.

Now ſeeing that Friendſhip, is truly and properly to be call'd, the Baſis and Foundation of Happineſs in this Life, without which all Society, Commerce, and ſatisfactory Enjoyments would be at an End; It is not a little difficult to diſtinguiſh a real Friend, from an ordinary Companion, or Acquaintance; for as *Seneca* hath judiciouſly obſerv'd, *Every Man is not a Friend that makes us a Viſit.* And many there are, who aſſume to themſelves the Name of Friends, whilſt at the ſame time they have nothing in View, but their own Advantage and Intereſt. Such temporary Friends, who Love for their own Sake, and who are continually ſpurring on their Benefactor, without ſo much as conſidering, whether their Requeſts be either juſt or reaſonable, do but abuſe this moſt noble and excellent Virtue, wherein there ought to be an Emulation who ſhall Oblige moſt. There are ſome others, whom we may honeſtly call the Followers of a Man's Proſperity, who by their continual Attention to the Riſe and Fall of their Friend's Fortune, will at certain Times be very Obliging, but always with a deſign of receiving ſome much greater Benefit; whereas true Friendſhip delights in doing Good, for no other Reaſon, than Friendſhip itſelf. Far be it therefore, that we ſhould reckon up any ſuch Monſters in Friendſhip amongſt our real Friends; for they never prov'd ſo to any, though for their own Conveniency they often have the Impudence, like the *Kite* in the Fable, to call themſelves your true Friend, as they would any Body elſe upon Occaſion. And ſhould a wiſe and prudent Man, at any time diſcover any ſuch amongſt his Acquaintance, whom he might by Miſtake have taken for

his

his Friend, he ought to diſengage himſelf by degrees, 'till he hath artfully ſhook-off that dangerous Abuſer of Friendſhip, the Name of which he makes uſe of for a Cloak to his own ſiniſter Deſigns, and mercenary Views.

Friendſhip will not allow us to miſapply ſome certain Conditions, that render it venerable and ſacred. Neither do I think it more juſt to aſſiſt a Friend, in his Neceſſities and Troubles, by a timely Succour, both ſuitable to the Benefactor, and Receiver, than reaſonable to repel, by an honeſt Refuſal, the inſolent Importunities of a greedy and inſatiable Temper.

How many do we daily ſee of thoſe Court-Friends, whoſe Friendſhip laſts no longer than their Intereſt; who when they find an eaſy, condeſcending, honeſt Man, immediately ſtrike up to him, and make it their Buſineſs to engage him in their Intereſt and Concerns? Which they have no ſooner effected, but one while they have Occaſion for Money to ſet up a pompous Equipage, another Time to pay off a troubleſom Creditor, very often to ſupply the Expences of a lewd Life: And thus they are continually ready to receive from a liberal Friend, as long as he is willing to give: And when once he has granted ſome, even unreaſonable Requeſts, and which might in Honour have been deny'd, it generally comes to this, that if thenceforth he refuſes any at all, though perhaps he ſhould alledge his want of Power for an Excuſe, they take an occaſion from thence to fall out with him, and in order to get clear of the Obligation, which Gratitude had laid them under of requiting paſt Kindneſſes (for an Avaricious Man is always Ungrateful) they turn the Obligations into Crimes, and rail at their Benefactor, and load him with Reproaches, by a deteſtable Ingratitude.

I do

I do not ſee any Reaſon why all Friends ſhould be of the ſame Humour with *Avitus*, who having given an Invitation to *Alcibiades*, to come to take a Supper with him; and as he could not be there at the Beginning of the Repaſt, by Reaſon of ſome urging Buſineſs, he came in of a ſudden, the Company being at Table, and carrying off with him moſt part of the Silver Plate, made *Avitus* to ſmile, ſaying, *that the Friendſhip that was between them entitled him to the Liberty of doing whatſoever he pleas'd.*

Perhaps here it may be ſaid, that Friendſhip lays all Things in common between Friends, and that the one may at his Pleaſure diſpoſe of the other's Goods as his own: To this I anſwer, that it is a dangerous Maxim, for this Reaſon, that that ſort of Friendſhip, inſtead of aſſiſting and helping a Friend, which is the chief deſign of it, would very often render one of them, if not both, Needy and Miſerable. Could any one think that Friendſhip injur'd or violated, becauſe a Man is loath to throw away, upon a profuſe voluptuous Perſon, that very Subſtance, which himſelf and Family ſtand in need of? Shall he ſtrip himſelf of his Cloak, and beſtow it upon an idle Fellow, that will go and ſell it as ſoon as he hath got it in his Poſſeſſion?

Hepheſtion would have been rekon'd very Unreaſonable, as well as a Man of a weak Judgment, if he had thought it in his Power to diſpoſe of the whole Fortune of *Alexander*; becauſe that glorious Monarch eſteem'd him as his moſt intimate and boſom Friend: Far from that, he gave ſuch remarkable Tokens of his diſ-intereſted Love, which plainly prov'd, that it neither had its Riſe from, nor adher'd to any Thing elſe, beſides *Alexander's* own Perſon, that he prefer'd the Honour of following

lowing him, before thoſe Kingdoms which he deſpiſed, and might ſafely and with honour have accepted from *Alexander*'s Hands.

Benefits muſt always be meaſur'd by the Power of the Benefactor; and that Man, that will excuſe himſelf from giving his Friend Two Crowns, by reaſon of his preſent Circumſtances he cannot afford it; may be, in the main, a better Friend than a Perſon of Quality, that ſhall grant a Hundred Times more. The affectionate Manner, and Good-will of the Donor, are greater Indications of Friendſhip, than the Number or Value of Gifts.

Anaxarchus, having ſignify'd to *Alexander the Great*, that he ſtood in Need of ſome Money, that Prince gave orders to his Treaſurer, to pay to him whatever he had occaſion for to ſupply his Wants: This Philoſopher, whilſt he was about it, ask'd for four hundred Talents, which were worth above eighty thouſand Crowns of our Money. The Treaſurer, being a little ſtartled at his unreaſonable Demand, told him, that he would inform the King of it, and did it the ſame Day, thinking that he would make ſome Abatement; but *Alexander* anſwer'd him, with a gracious Smile, *Give him what he asketh*, Anaxarchus *knows whom he has for a Friend, and what that Friend can do.*

But I ſtill leſs admire that great Inſtance of Generoſity, than the following Relation of a true Friendſhip (which ſome take to be a Romance, call'd by the Name of the *Poor Man*'s *Will*) between three Philoſophers. They had always lived cloſely bound together with the two Bleſſings of Mankind, Reaſon and Union, and had equally look'd down with Scorn upon the Gifts of Fortune; inſomuch that one of them happening to ſicken, bequeathed by his laſt Will and Teſtament, the Care and Maintenance of his aged Mother to one of his Friends,

Friends, and his Daughter to the other, to be by him beſtow'd in Marriage, entailing upon the Surviver the Care of them both. This Legacy was accepted with ſo much Honour and Courteſy, that their Friend being Dead, the one gave to his Daughter the ſame Portion he gave his own; and the other always treated his Mother with as much Eſteem and Reſpect as he had formerly uſed his own.

Thoſe, in my Opinion, had a right Notion of Friendſhip, who were of Opinion, that it ſhould out-live the Perſon belov'd. But in our Age of Envy, Avarice, and Ambition, where private Diſcord is fomented, and Rapine authoriz'd, It would not be taken as a Mark of Friendſhip, but rather of Incivility, Raſhneſs, and Hatred, if any one ſhould bequeath to his Friend, by his Will, to provide for the Neceſſities of his Family. Mankind are ſo far degenerated, and grown ſo ſelfiſh, that every Body is ready to receive, and ſcarcely one to give; and a ſincere Friend may think himſelf a happy Man, when he is in a Capacity to beſtow, but unhappy if reduced to ask for any Thing: He is immediately reckon'd a troubleſom Fellow, and moſt People, who before profeſs'd a Friendſhip for, Valued and Reſpected him, begin to frown upon him, as ſoon as it appears that he ſtands in need of any Help or Aſſiſtance from them.

We have now very few, I might ſay none, of the ſame Humour with *Antipater*, who lov'd thoſe of his Friends beſt, who took Pleaſure in asking of him, and receiving Favours from his Hands. And this it was that made him ſay one Day, that he had Two ſincere Friends in *Athens*; one of which, namely *Domades*, all the Favours and Preſents that he could heap upon him were

not ſufficient to ſatisfy him; and the other, *Phocion*, who would not be perſwaded to accept of any.

Being hard put to it to find Inſtances of a generous and true Friend, or of a ſincere Friendſhip, I ſhall finiſh this Section with that fine Paſſage of *Plutarch*, who, ſpeaking of *Pompey the Great*, ſays, *That he knew how to receive with Dignity and Honour, and to give without Pride and Arrogance.*

CHAP.

CHAPTER XXI.

That Courage and Virtue may indifferently proceed from every Stock, or Race.

AN *Eagle* had, from ſeveral Year's Obſervation, diſcover'd that her young Ones degenerated very much from the reſt of their Species; She therefore form'd a Deſign, to mix the Eggs of a *Raven* confuſedly with her own, and make but one Brood of both; hoping ſhe might poſſibly by theſe Means change the Strain, and perfect what Nature had been before defective in: She prov'd ſucceſsful in the Attempt, and tho' ſhe knew not what to impute it to, whether to the Influences of her own Heat, or any other Cauſe, they were no ſooner hatch'd, but that they could look at the dazling Rays of the Sun ſteadily and unconcern'd; when at the ſame time ſhe took Notice, that one of her Own did nothing but peck at the reſt, diſcovering the Pravity of his Taſte, by preferring ſtinking *Carrion* before the freſheſt *Veniſon*. However try ſhe would, whether they were genuine or no, by expoſing them to the Sun; and accordingly, taking the Opportunity of a clear Day, ſhe obliged them to leave the Neſt, when ſhe obſerv'd two young *Ravens* flying directly towards the Sun with one *Eaglet;* inſtead of this the others, not in a Capacity to endure the Heat thereof, tumbled into a Marſh, and there periſh'd; their Cries and Complaints had no effect upon the old *Eagle*, and tho' they frequently inculcated to her, that ſhe was their Mother, yet it only extorted from her this Anſwer. *You are not mine, I am not by any means*

means Ally'd to you, when deſtitute of thoſe Qualifications the Reſt of your Species are poſſeſs'd of.

The MORAL.

What is couch'd under this Fable is very obvious; that Children of bad Morals are frequently born of Men of Merit; that wholeſom Inſtructions uſually correct our vicious and depraved Inclinations; that we may, in a great Meaſure, judge of Men's future Behaviour by their Conduct when Young; and that a Father of laudable Principles and Practice diſowns his Sons, if they are ingulf'd in Vice and Debauchery.

When we ſee a common Soldier, animated with Courage, performing Wonders in the Field, breaking through the arm'd Squadrons of his Enemies in Purſuit of Glory, and deſpiſing Life itſelf, when in Competition with the Intereſt of his Prince and Country; and when we, at the ſame Time, obſerve a ſuperior Officer, one of Birth, at the Entrance of a beſieg'd City, or immediately before the Hour of Battle, trembling at the Fear of Death, not daring to face his Foe, making Uſe of various diſhonourable Methods to be out of Danger, we muſt certainly confeſs, that the former diſcovers better Blood in his Veins than the latter. I hope our Judgments will never be ſo prejudic'd, as to diſregard Men that have behav'd themſelves with Applauſe, however meanly they are deſcended; or celebrate the Actions of another, that has deſerted his Colours, becauſe perhaps his Family hath a Coat of Arms. I am ſatisfy'd, that every rational Man will judge of it in a quite different Manner, and will never eſtabliſh *This* for an infallible Maxim, *That the Greatneſs of Souls depends upon a long Train of Anceſtors, and that all the commendable*

mendable Qualifications, by which we diſtinguiſh our-ſelves from others, are entirely the Product and Conſequences of our Birth.

Nobility has nothing engaging or attractive in it, when ſtain'd by baſe and ungenerous Actions, as an ancient Writer (*St. Chryſoſtom*) has well obſerv'd: *That a Son ſhould never value himſelf on the Grandeur of his Predeceſſors, but that the prudent Behaviour, and unblamable Conduct of the Son, diſcovers firſt the Merit of his Father, and then enhances our Eſteem for him.* In a Word, whatever heinous Wickedneſs they are guilty of, their Birth is ſo far from doing them any Service, that it expoſes them the more to the Cenſure of the World; but inſtead of this, Children that are conſpicuous for their Virtues, will enoble their Fathers Plebeian Blood.

'Tis not therefore without great Reaſon, that the moſt eminent Philoſophers, and learn'd Politicians of all Ages, have unanimouſly agreed in this Point, that that Nobility, which owes its Original to Virtue, is far preferable to that which proceeds from Birth: I acknowledge that Birth adds no ſmall Luſtre to Virtue, when the ſame Perſon enjoys both; and that the heroick Exploits of Anceſtors adorn thoſe, that ſucceed them in the ſame Employments, and behave themſelves with Honour, as the former did, under the Character of either a Soldier, or a Miniſter of State; yet at the ſame Time I am of Opinion, that if Virtue is not the Principle by which they act, their Nobility will only turn to the Reproach, and to the utter Diſgrace of the whole Family. And let them not vainly imagine, that a long Succeſſion of Coats of Arms can be ſerviceable in any Reſpect; for if it lies not in their Power to make them better Men, it neither lies in their Power to recommend them more to the World. I might

I might be ſupply'd with Inſtances of all Sorts from the preſent Age, but becauſe 'tis neither pleaſing, nor ſecure, to deſcribe the Depravations of Men, now in being, I ſhall endeavour to reform ſuch, by exemplifying the Virtues of thoſe, who have been eſteem'd Worthies, and have perpetuated their Memories. But inaſmuch as there are ſeveral in the World, over whom Virtue, painted in the moſt agreeable Colours, has leſs Influence than the gaſtly Viſage of Vice, I ſhall not judge it improper to draw ſome parallel Caſes of Each.

At the Siege of *Bologne*, by *Harry the Eighth of England*, the *Mareſhal de Biez*, Lieutenant-General of *Picardie*, under the Duke of *Vendoſme*, appointed *James de Vervein Seigneur de Coucy*, his Couſin, Commander of that Place. But he was ſo ſcar'd and terrify'd at the Canon of the *Engliſh*, that tho' his Captains aſſur'd him, he need not be under any Apprehenſion of Danger, and the Mayor himſelf repreſented to him the Strength of the Place, that it would hold out ſeveral Days more; and that the Relief they expected would oblige the Enemy to raiſe the Siege, yet he immediately Capitulated on moſt diſhonourable Terms, and Surrender'd the Town to the Triumphant King; and had not he baſely deliver'd it up, it was impoſſible the *Engliſh* ſhould have made themſelves Maſters of it. But that Piece of Cowardice was then puniſh'd with Impriſonment; and about four Years after, in the Reign of *Henry the Second*, with the Loſs of his Head, which was cut off by the Common Hang-man, having been firſt treated with all the Ignominy imaginable.

But as an Inſtance, that Courage and Generoſity appear in every Action of ſome Sons, when the Father has not the leaſt Pretence to either. The

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Son of this Daſtard did ſo many eminent Services for his King, *Henry the Third*, that that Prince, in Conſideration of his noble Exploits, paid ſo great a Reſpect to the Memory of his Father, and that of the *Mareſhal de Biez* who had been diſcharg'd, that he order'd the Heralds to aſſiſt at the Celebration of his Funeral Rites.

We may boldly aſſert, that *Vervein* was deſcended from an *Eagle*, whoſe Anceſtors appear'd always in the Front, in the moſt daring Enterprize, and by their Courage engaged the Admiration of all Men; and that theSucceſſion to theirVirtues was only interrupted by one unlucky *Raven*, who at the ſame Time begot an *Eaglet*, who retain'd nothing of his Father's Baſeneſs; but in whom all the Greatneſs of Soul, and Valour of his Fore-fathers, ſhin'd in the utmoſt Splendor; and as to what concerns the Mayor of the City, who was only a mean Burgeſs, ſo obſcure that Hiſtory has neither tranſmitted his Name, or Birth to us; Who would not vindicate his Original, for his Conduct, Advice, and prudent Remonſtrances?

Admiral *Bonnivet*, having taken *Fonterabia* from the *Spaniards*, inveſted *Seigneur de Lude* in the Government of that Place, who behav'd himſelf with ſurprizing Bravery, defeating the furious Aſſaults of his Enemy with invincible Courage: Inſtead of this, one *Franget*, that ſucceeded him, ſurrender'd the Town diſgracefully; having defended it leſs Days, than the other did Months, tho' his Advantages were far ſuperior to the former.

How wide a difference is there between theCharacter of this Traitor, and that of One St. *Aulnais*, which is thus recorded. Having left the Town *Locates*, whereof he was Governour, with an Intention to ſurprize the Foe, he was himſelf ap-

pre-

prehended; and tho' the Enemy clapt a naked Poignard to his Breaſt, to intimidate him, as they thought, and by that Means oblige him to ſurrender the Place; he, with undaunted Courage, commanded his Wife to preſerve her Loyalty to her King, and to maintain the Dignity of his Houſe; and that ſince he Dy'd for ſo juſt a Cauſe, ſhe ſhould contemn Life, if purchas'd with the Loſs of Liberty. No ſooner had he ſpoke, but they ſtabb'd him, to the great Concern and Sorrow of his Wife, and the whole Garriſon, who were the melancholly Spectators of this bloody Scene. Theſe Two before-mention'd were not ignobly Born, yet it muſt be acknowledg'd, that *Frauget* was worſe than a *Raven*, and the other more Valiant and Couragious than an *Eagle*.

What Compariſon can we draw between *Totila*, and *Cæſar Borgia*, the Son of *Alexander the Sixth*. The former, though a *Barbarian*, treated ſome *Roman* Ladies, he had in his Cuſtody (having taken them at *Cuma* where they had fled) with ſo great a Regard to their Honour and good Fame, that he ſent Officers to conduct them to *Rome* again, with all the Care and Reſpect imaginable. Inſtead of this the other, who, the World would preſume, was under far greater Obligations to the Chriſtian Religion, took no ſooner Poſſeſſion of a City, but he carry'd by force the faireſt and youngeſt Nuns, devoted to Religion, to gratify his diſordinate Luſts and Paſſions.

But that we may conclude that *Ravens* may, by the Help of Breeding, be transform'd into *Eagles*, we'll take a View of the Behaviour of a certain obſcure Perſon that encounter'd *Haly Baſſa*, General of the Turkiſh Army, and with the greateſt Reſolution and Spirit cut off his Head at the Battle of *Lepanto*. What Action could ever be more remarkable,

markable, or what Monarch has with greater Merit convey'd his Life to Poſterity? Again, how can we ſufficiently extol that other Soldier, who undertook to Fire the Turkiſh Fleet, in the Diſguiſe of a Merchant, wherein he would have certainly ſucceeded, as eaſily as he had before by fifteen Ships, had he not been detected by this unexpected Misfortune: His Cargo of *Apples* was overthrown, and floated among the Ships.

That we ſeldom have Specimens of Baſeneſs among the Nobility, that the far greater Part appear actuated by great and generous Souls proceeds from this, that their Birth ſcreens them; and uſually their Character is rais'd by ſome Action or other, that hath only a meer Shadow of Valour and Courage, whilſt every wicked Scene of their Lives is ſuppreſs'd and ſtill'd: But Men of inferior Rank meet with quite different Succeſs; let them commit ever ſo ſlight a Crime, the Rigour of the Law is inflicted upon them, which would be evaded by the powerful Solicitations of Friends, or Money. Nay more, for the Great often acquire a Reputation by the Actions of Inferiors, diſrobing them of that Honour which was due to their Merit.

CHAPTER XXII.

That it is by our Capacity, Merit, and Birth, we ought to be advanc'd to the higheſt Employments.

A Certain Gentleman, bound by his Office and Profeſſion, to ſerve his Prince on Horſe-Back every Campaign, had a *Spaniſh Jennet* for his own Saddle, and a good *ſtubbed, drudging Jade* for his Man, and Luggage. The *Sumpter* was to be made ready once by Peep-of-Day, and fell into ſuch Freaks, that if his Maſter had not come in the very Nick, there would have been no getting the Horſe to take his Burden. The ſame Humour of Kicking and Flinging at the Servant, took him again the next Morning. *No, No, he'd carry no Portmantle*, he ſaid, *his Maſter had abus'd him, and he'd bear it no longer.* The Maſter upon this began to expoſtulate the Matter with him: Hark ye, ſays he, what's all this Noiſe and Clutter for? *Why*, ſays the other, *I have ſerv'd you now Ten Years, for the Preferment only of an Aſs to carry your Burdens, and here's an Upſtart of about Three Years ſtanding, ſet apart for the particular Service of your Perſon. Now, why may not we two carry the Maſter and the Luggage by turns?* Alas, ſays the Maſter, thou wer't never cut out for a Horſe of Manage, nor my finical *Spaniard* for a *Sumpter:* So that to do, as you would have me, would be the Ruine of you both. Reſign your ſelf to me, as knowing better what's moſt proper, and ſuitable to your Strength and Abilities; by this Time the *Sumpter*'s Paſſion was pretty well aſſwaged, and very willing

willing he was to ſubmit to his former Drudgery: But his Maſter put another Queſtion to him; Pray, ſays he, how came this ſtrange Whim into thy Head, thou muſt certainly have had ſome Counſellor or other to prompt thee? *Well, truly*, ſaid the Horſe, *the Mule, that ſtands by me in the Stable, ſet me upon't;* whereupon the Maſter immediately order'd, that the *Mule* ſhould be abridg'd of half his Allowance, and a good Cudgeling into the Bargain, as a due Reward for his wholeſom Advice.

The MORAL.

Under this Emblem we may plainly diſcover the Simplicity and Folly of thoſe envious Men, who, without any Regard to Juſtice, or Honour, and tho' they are conſcious of their own Infirmities, yet eagerly preſs forward for advancing themſelves, though their Succeſs perhaps might be their Ruin. It diſcovers alſo our reſtleſs Purſuit of one Thing after another; without conſidering that every Thing is beſt, and every Man happieſt, in the Place and Condition wherein Providence hath plac'd Him. That a too great Complaiſance often proves prejudicial, both to the Patron and Vaſſal. And laſtly, that thoſe who take upon themſelves, by Way of Privy-Counſellors, to diſſwade a good Servant from doing his Duty, deſerve a far more ſevere Puniſhment than he that ſuffers himſelf to be corrupted by them.

Were it in a Servant's Breaſt to claim a Right to ſuch and ſuch Preferments, by Reaſon of his having Serv'd ſuch a Term of Years; or were a Maſter, or a Prince obliged to confer their Benefits and Places of Honour, according to the Seniority of their Servants, and Miniſters, it would ſoon pervert the good Order of a State, or Oeconomy

of any private Family. It muſt be confeſs'd, that in Juſtice they ought to have a particular Regard to their Long-Services, but not as the only Rule, they muſt be guided by, in the Diſpenſation of their Favours: For as moſt Men are continually longing to alter their Condition, not thinking themſelves well, as long as they Fancy they might be better, nothing but a perpetual Changing and Shifting would be capable of gratifying them; whereas this Alteration would very often prove deſtructive to both: For the credulous Maſter would ſoon find his Affairs in a deſperate Condition, and that ambitious Coxcomb, that aſſum'd the Management of them, would find himſelf, for want of a due Capacity, haraſſed out with continual Vexation and Care, and perhaps Ten times more Miſerable than he was before. The *Sumpter* would carry his Maſter, at leaſt by Turns, not reflecting how he muſt be Whipp'd and Spurr'd in an Engagement for want of Speed, in Carrying him where his Preſence is moſt neceſſary, or perhaps ſhot in the Action; and this is the Caſe of many fickle and fooliſh Men, who know not what they are, nor what they would be; only they would be, what they are not.

There is no great Neceſſity to be either a Witch, or a Prophet, to give a Gueſs at the Event of a Battle, under the Command of an Old Souldier, who ſhould have at once obtain'd that Poſt upon no other Qualifications, than his having carry'd a Musket on his Shoulders for ſo many Years. 'Tis Experience, Merit, and Birth, that can claim a Right to a Preference; and from amongſt Perſons endu'd with theſe, or ſuch more, good Qualities, a Prince ought to chuſe the Generals of his Army, or Miniſters of State; and in ſo doing, he gives rather Marks of his Virtue, Juſtice, and Honour, than of his ſimple Gratitude. 'Tis

'Tis true that *Maximinus*, after he had bore Arms for many Years, was advanc'd even to the Throne; and that *Du Gueſclin*, who was no more than a private Gentleman, was advanc'd, by *Charles the Fifth*, to the eminent Poſt of High-Conſtable of *France*; but let us alſo take this Conſideration along with us, that both of them had gradually paſs'd through all the Degrees of Military Preferment; and had, by a long Experience, acquir'd a ſufficient Capacity, to diſcharge the moſt important Offices, with Conduct and Prudence.

Would not that Prince be Ridiculous, or could he expect to reap any Advantage by his Conduct, who ſhould keep, in his Pocket-Book, a Catalogue of all the Names of his Old Courtiers, and in their Turns to make them Miniſters of State, Generals of his Army, and Governors of his moſt important Places; tho' their greateſt Qualifications were no other, than to have render'd themſelves expert Maſters of Court-Intrigues; or perhaps to have regiſter'd the Riſe and Fall of ſo many Favourites, or the Dates and Number of all the Battles that have been fought in their Remembrance?

Thoſe who ought to be inveſted with any of theſe honourable Employments, muſt be Men of Addreſs, Activity, Judgment, and Prudence; nay, Juſtice ſhould be their chief Qualification; and, that their Perſons might demand the greater Reſpect and Authority, they ought to be deſcended from an Heroick and Illuſtrious Race. And indeed a Prince ſhould run a leſs Hazard by promoting a Perſon of Dignity, tho' endued but with a ſlender and moderate Capacity, than One of a mean Extract. But were he, whom the Prince deſigns to Advance, remarkable for nothing elſe than his Meanneſs and Ignorance, one might very juſtly venture to ſay, either that he ſhou'd have a

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Deſign of expoſing him, by conferring on him an Employ unequal to his Abilities, or elſe to render himſelf Ridiculous : For he ought to conſider, rather the Advantage and Qualification, than the Deſire of the Petitioner; moreover, that a Favour diſcreetly beſtow'd, reflects with no leſs Glory upon the Promoter, than the Perſon promoted.

Lewis the Eleventh of *France*, having employ'd One *Oliver le Daim*, whom he took from a Trades-Man's Shop, in an Embaſſy, expoſed him to the Laughter of *Mary*, Dutcheſs of *Burgundy*, Daughter of the laſt Duke, who oblig'd him to make his Eſcape by Flight, when She diſcover'd who he was: And to deſcribe the Merit of that poor Wretch, it will be ſufficient to ſay, that *Charles the Eighth*, in the Beginning of his Reign, had him Whipt by the Hand of the Common Hang-Man, before he took his Life away.

A King of *Portugal* behav'd with more Prudence and Precaution. He kept upon Record in his Cloſet, the Names of all thoſe who were capable of diſcharging the Duty of any Office: He particularly ſet down their peculiar Talents, and what they were the moſt fit for; and when any Place came to be vacant, or any new Poſt to be conferr'd, he conſulted his own Breaſt, and diſtributed them to thoſe whom he thought moſt fit, without their Canvaſſing for them.

He was very far from being guilty of that Overſight, which was very common to that ſame *Lewis the Eleventh* we have juſt now mention'd, who had no Regard to the Qualities of Perſons in the Diſpenſation of his Favours, or Imployments: For one Day, as he was making a general Review of his Army, in the *Pré aux Clers*, he gave the Commiſſion of it to Cardinal *de la Balue*; This Action gave an Occaſion

ſion to moſt of his Courtiers to laugh in their Sleeves, and Count of *Damprartin*, of the Family of *Chabanes*, ſaid very archly to him: *Since your Majeſty hath Commiſſion'd the Cardinal General of your Troops, I beſeech it to empower me to regulate the Clergy of the Dioceſs of* Evreux, *the Place of his Biſhoprick.*

I would not be underſtood, by what I have ſaid, to argue that a Prince ought to be debarr'd the Power of advancing thoſe he has an Inclination for; and ſtill leſs, that we ſhould be by any means diſpleas'd at it. His Affection for him may in ſome Meaſure ſupply their Want of Merit. But in my humble Opinion, 'twould be more for a Prince's Credit, and at the ſame Time no Detriment to his Generoſity, to uſe ſome other Means of expreſſing it.

Agrippa, King of *Judæa*, was ſo far from being blam'd for advancing a ſimple Souldier to the moſt eminent Dignities of his Kingdom, that on the contrary, that Benefit was look'd upon by every Body as a certain Mark of his Good-Nature, which prompted him to that Exceſs of Favour, fearing leſt he ſhould ſeem, in his Reſpect *Ungrateful;* yet what he had receiv'd of him was no more than a Glaſs of Water, but at ſuch a Time as much increas'd its Value; it was when the Emperor, or rather the Tyrant *Caligula*, had caus'd him to be ty'd to a Tree, *and when the ſcorching Beams of Sun reflected perpendicularly upon his Head.* This generous Souldier, I ſay, not being able to ſee that young Monarch periſh for want of a little Help, without fearing the Anger of his Prince, carry'd him publickly a Glaſs of Water to refreſh his parch'd Palate.

Auguſtus ſhew'd himſelf alſo very bountiful to another *Agrippa*, whom he made his *factotum*, after

ter he had given him his Daughter in Marriage; but with this Conſideration, that if he was not qualified for ſo many diſtinguiſhing Favours, on Account of his mean Extraction, his long Experience, and noble military Atchievements were ſufficient Reaſons for his being thus highly dignified.

CHAP.

CHAPTER XXIII.

That Chriſtian Charity requires us to quit every Thing to relieve the Diſtreſs'd.

A Generous *Stag* had once an Invitation given him to come to a ſplendid Entertainment, that was to be kept upon ſome Occaſion or other among the *Quadrupeds*. He ſet out in order to meet, according to Appointment: But as he was going along he heard, behind a Buſh, a mournful Voice, which gave him the Curioſity to ſee what was the Matter; and there he found a *Follow-Deer*, with the Hunts-Man's murdering Dart in his Side, ready to expire for want of a little Aſſiſtance. *Poor Creature*, ſays the *Stag*, *has thou no other Pain beſides this Wound?* *No*, anſwered the *Deer*, *the Arrow left in my Side will alone occaſion my Death.* To that the *Stag* reply'd, *a Cure may be found if thou takeſt Courage.* Then he began to tell him of the *Dittany*, and its effectual Power in forcing out the Steel by the ſame Gap of the Wound. That *Simple*, added he, deſcribing it to him, may be found in that Field there, all along that Hedge upon the Right-Hand. At thoſe Words the languiſhing *Deer* made his Efforts to get up, but he had not the Strength to do it; which the *Stag* obſerving, put by the great Gaudy, and jovial Company he was going to meet, and went himſelf to fetch the *Dittany*; which he had no ſooner apply'd, but the Steel immediately came out, and the *Deer*, after having moſt heartily Thank'd him, and his violent Pains a little aſſwag'd, ſoftly withdrew to the Place of his Abode.

The MORAL.

The Clemency and Good-Nature of the *Stag* ſeem to concur in rendring this Fable Inſtructive to us; for he that is inſenſible to the Troubles, Languor, Pain and Sickneſs of his Fellow-Creature, muſt be accounted, not only ſomething leſs than Human, but is more a Brute than the Brutes themſelves; or, which is the ſame Thing, he carries the Heart of a Beaſt under the Shape of a Man.

'Tis therefore a Duty incumbent upon us as Men only, to Help and Comfort one another with an unſpeakable Satisfaction and Pleaſure; and as good Chriſtians it behoves us, to lay aſide all other Occupations, to relieve the Diſtreſſed, and adminiſter our Aſſiſtance, in order to remove the Grief out of our Neighbour's agonizing Heart.

Of all the diſtinguiſhing Characters of a good Chriſtian, none are ſo conſpicuous, as their ſollicitous Care and Concern for Perſons under any Affliction, together with their Readineſs in aſſiſting them: And Power and Splendor are ſo far from being exempted from this general Rule, that on the contrary it ſeems to be a Duty more particularly binding Greatneſs itſelf. For though Potentates, conſider'd as ſuch, are not oblig'd to impair their Authority by any mean Action, leſt they ſhould render it deſpicable; yet they may, and as Men ought, to exert their Tenderneſs and Humanity; and as Subjects to the Laws of Chriſtianity, which excuſe none from the Practice of Charity, and Religious Actions: But with ſo much Prudence and Circumſpection, that their private Devotion, or their particular Care of any ſingle Man's ſafety, may not prove Prejudicial to the Common-Wealth.

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And indeed, Who would think it a prudent Action, at a peſtilential Time, and when it is dangerous even to approach thoſe infected Places, wherein Perſons lie, whom God has been pleas'd to afflict with any contagious Diſtemper, for a Prince excited by the Indiſcretion of a miſtaken Zeal, to force himſelf to breath that corrupted Air, and with his own Hand cleanſe their Wounds. Nevertheleſs we have it upon Record, that a Queen of *Hungary*, and *Catharine* of *Siena*, who was Canoniz'd by Pope *Pius the Second*, in 1461, roſe their Virtues of Humility to ſuch a Pitch of Perfection, as to make it their daily Practice.

If one could blame any Thing in the Conduct of that pious Monarch, whom the *French* have, as it were, Canoniz'd by the Name of St. *Lewis*, it would doubtleſs be this, That he expoſed himſelf in *Syria* to a manifeſt Danger, in carrying on his Shoulders, after a bloody Combat, fought againſt the *Saracens*, the dead Bodies that had remain'd Four Days in the Field of Battle. His Charity was ſo fervent, that, in order to animate others by his Example, he did not ſo much as ſtop his Noſtrils, leſt they ſhould think the Ill-ſmell to be no leſs inſupportable than dangerous. And ſome would have us to receive this his Excuſe ſo much the readier, becauſe he was piouſly tranſcribing in himſelf the Example of *Tobias*, who would leave his Supper, tho' perhaps he had not eat any thing that Day, whenſoever he had Intelligence, that the Body of one of the Faithful, ſlain by the Prince's Authority, lay Unbury'd upon the High-Way, and expos'd to the Mercy of Dogs and Birds of Prey. But what is more Commendable in that Prince, and very well deſerving our Admiration is, that whatſoever Company he was engag'd in, or at whatever Recreation, he

readily left them to adminiſter Juſtice to any of his People; and never delay'd any important Affairs for the Enjoyment of his Pleaſures; a great Inſtance of what I am here endeavouring to recommend.

The Emperor, *Charles the Fifth*, gave alſo poſitive Orders, to be diſturb'd out of his natural Reſt, at any Time in the Night, if any Diſpatches came to him; ſaying, for his Reaſon, *That Delay in favour of his Reſt, might prove very Prejudicial to the Publick, or private Perſons might receive conſiderable Damages by it.*

But to purſue this Thought ſtill further, and to ſay ſomething more to the Purpoſe upon this Subject, What could we deſire more remarkable than the Parable of the *Samaritan*, in St. *Luke*, Chap. 10. ver. 30, *&c. A certain Man went down from Jeruſalem to Jericho, and fell among Thieves, who ſtript him of his Raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Prieſt that way; and when he ſaw him, he paſſed by on the other ſide: And likewiſe a Levite, when he was at the Place, came and looked on him, and paſſed by on the other ſide: But a certain Samaritan, as he journey'd, came where he was, and when he ſaw him, he had Compaſſion on him, and went to him, and bound up his Wounds, pouring in Oil and Wine, and ſet him on his own Beaſt, and brought him to an Inn, and took care of him: And on the Morrow when he departed, he took out Two Pence, and gave them to the Hoſt, and ſaid unto him, take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee.*

A generous Inſtance of Humanity, which naturally leads us into this dreadful Reflection, That all thoſe who profeſs Holineſs, and ſerve at the

Altar

Altar of the God of Peace, are not always the greateſt Paterns of Meekneſs and Charity; nay, I wiſh that it could not be ſaid, that many of them would rather ſuffer a miſerable Wretch to expire at their Gate, than to leave, like the *Stag* in the Fable, their Banquet, Games, or any other of their Recreations.

But to our Purpoſe: I have formerly had the Honour of being preſent at a Royal Chaſe, when a Great Monarch riding with all ſpeed, in order to be preſent at the Death of his Game, ſtopt his Horſe on a ſudden, when he ſaw one of his Officers flung off his Horſe, and lying on the Ground: In this Occurrence His Majeſty, prompted by his natural Temper of Meekneſs, Good-Nature, and Complacency, did not offer to continue his Courſe, until he had enquir'd what Harm he had receiv'd, and taken care to order Two Gentlemen to conduct him ſafely Home.

Now the Doctrine, or Precept, which I would have rais'd from this Account is, that, tho' the great Occupations of a Sovereign, or a Maſter of a Family, ſeem ſufficiently to diſpenſe with their particular Care of any of their Subjects, or Servants, when the Opportunity offers it ſelf, it ought not to be rejected as a mean and ſhameful Office; in ſo much the more, that the Care, which they might entruſt another Perſon with, how Commendable ſoever it ſeems in it ſelf, does not produce the ſame Effect; becauſe it very often falls out, that thoſe they employ are deficient in their neceſſary Affection, in comforting a poor Wretch, or in aſſiſting a ſick Body. One ſingle Glance or Word from them, are more Powerful and Prevailing, than either the Hands or Remedies of thoſe, who by their Orders are continually about them.

Alexander

Alexander the Great, the next Day after the Combat, us'd to Viſit the Wounded in the Field of Battle; he took Care to ſee their Wounds dreſs'd, and by his Preſence mitigated their Pain, and conſolidated their Sores. And what could be more Reaſonable and Juſt, ſince they had ſo Courageouſly defended him in the Field, and interpoſed their own Bodies betwixt Him and Danger. The Emperor *Tiberius*, in the Time of his Baniſhment at *Rhodes*, gave ſome of the Magiſtrates to underſtand, that he had a Deſire to Viſit all the Sick in the City: Whereupon ſome of them order'd, that this might not divert him from his other Occupations, or to ſave him the Trouble, that they ſhould be all brought into the Publick *Piazza*, where he ſaw and comforted them.

With One remarkable Inſtance more of Compaſſion and Humanity, in a Mighty Prince, and very well deſerving our Notice, I'll conclude this Section. He did not dreſs, with his own Hands, the Sores of the Wounded, neither had he a *Dittany* powerful enough to reſtore Life to thoſe who had loſt it; but in ſpeaking a few Words, he ſav'd the Lives of many Thouſand Men, who were only waiting for the Onſet to butcher one another. It was the Duke of *Berry*, Brother to *Lewis the Eleventh* of *France*; who, having made a League with the Count *Charalois*, and other Malecontents, was ſo compaſſionately affected, after the Battle of *Mont le Herry*, that he could not forbear ſhewing his laudable Sentiments, when he ſaw the Number of Wounded that follow'd his Army; ſaying, with a great Concern, *That he pity'd the Misfortunes and Miſeries of ſo many poor Souldiers, who ſuffer'd, and were cruelly put to Death, for the Quarrel of a few Perſons only, who contend for Baubles.*

This

This timely Reflection being made, and utter'd with an inexpreſſible Sentiment of Humanity, made ſuch an Impreſſion on Count *Charalois*, and the reſt of the Confederate Princes, by rendering them Suſpicious, leſt he ſhould make his private Agreement with his Brother *Lewis the Eleventh*, that they reſolv'd to conclude their Own, leſt they ſhould be ſurpriz'd, if Abandon'd by the Chief of their Army.

CHAP.

CHAPTER XXIV.

That Fortune ſometimes ſo contrives it, that we receive greater Advantage from our Enemies than we do from our own Friends.

A *Bear* being unfortunately grown Blind, thereby became the occaſion of great Concern to all his Friends and Acquaintance, who very induſtriouſly endeavour'd to Cure him, and in order thereunto, procur'd for him divers Medicines; one apply'd an *Eagle's-Stone* to his Eye, another adviſ'd him to thruſt his Head into *Dwarf-Elder*; but all this proving ineffectual, at length his Friends were grown weary of him; and there continu'd with him but One or Two, who had determin'd never to forſake him; when on a ſudden a Swarm of *Bees* iſſu'd from the Body of a Tree, and flew on him with their utmoſt Fury; his Friends ſeeing him beſet on all ſides by theſe little Animals, fled from the poor diſtreſſed *Bear*; who perceiving himſelf thus baſely deſerted, void of Comfort or Aſſiſtance, in his greateſt Extremity, lifted-up his Eyes in the violent Anguiſh, under which he then labour'd, thinking his Life was drawing to an End: But it fell out quite the reverſe; for thoſe *Bees*, by ſtinging him in his Eyes, drew from them the Humour, which was ſettled in them, by which means he again recover'd his Sight, and it produc'd an effectual Cure; upon which he thus cries out: *Thoſe whom I eſteem'd to be my intimate Friends, being wearied with my Calamity, have forſaken me, after they had ſooth'd me with deluding Speeches; but theſe little Bees, whom*

whom I judg'd to be my inveterate Enemies, compaſſionately thruſting their Stings into my Eyes, have again reſtored me to my Sight.

The MORAL.

We may eaſily learn Three Things from this Fable; Firſt, that we ſeldom fail of Aſſiſtance and Conſolation in the beginning of our Misfortunes: Secondly, that our moſt cordial Friends abandon us at the long-run: Thirdly, that we frequently receive Relief from thoſe Perſons, who were far from deſigning it for us.

It is alſo commonly obſerv'd, that our Friends comfort us in our Afflictions, aſſiſt in our Wants, and alleviate our Sorrows; but it would be very ſurprizing, to ſee our deareſt Companions fly from us in our Diſtreſs, and to find our avow'd Adverſaries tenderly Help, and act the parts of Brothers by us.

It ſeems altogether incredible, that we ſhould meet with Succour from thoſe Men, who but Yeſterday would have Stabb'd us to the Heart, had it been in their Power: And tho', in all probability, it may not proceed from a noble Generoſity, nevertheleſs Experience teacheth us, that there have been thoſe, to whom Envy itſelf has prov'd Advantageous; and the very Perſons, who have endeavour'd the utter Ruin of others, have accidentally promoted them to great Honour.

Telephus being Wounded by the Sword of *Achilles*, it immediately caus'd an eating Ulcer in his Side, which tormented him with ſuch extream Pain, that he ruſh'd furiouſly into the Battle; and fortunately receiving a ſecond Blow, the ſame Sword which had Wounded, did likewiſe Heal him of a Diſeaſe, which the Phyſicians judg'd to be in-

curable: In like manner, the unhappy *Haman* became his own Executioner, and advanced *Mordecai* to Honour, by contriving his Deſtruction; reſolving to Hang him on a Gibbet, the ſame Day he attended him in Triumph, by the Command of *Ahaſuerus*.

But what had the Patriarch *Jacob* and his Family ſuffer'd, had not young *Joſeph* been ſold a Bondſlave by his Brethren? For it is unqueſtionable, that the Good old Man, would have periſh'd with Hunger, together with his Brethren, who had ſold him, had not his Son (whom he thought long-ſince among the Number of the Dead, and whom he had regreted with ſuch an unfeigned and intenſe Sorrow) ſent for them, and Nouriſh'd them in *Egypt*, (ſeeing he had the Government of the whole Kingdom) neither had *Joſeph* himſelf reach'd that Height of Splendor and Magnificence, which he enjoy'd in *Pharoah*'s Court, if he had not enter'd that Realm a Stranger, and raiſed himſelf to the Palace of a Prince, from the Priſon of a Slave.

To what a deplorable Condition had human Nature been reduc'd, if the *Jews* had not perſiſted to be the implacable Enemies of our Bleſſed Saviour, who redeem'd all Mankind by his precious Blood? And thoſe Perſons, who Perſecuted the Martyrs with Fire and Sword, have they not given the finiſhing ſtroke to their Sanctity, and advanc'd them to the Enjoyment of a glorious Immortality?

How many are there, who might have Lived, and perhaps have Died miſerably, if an infinitely-wiſe God had not been pleas'd to Viſit and Correct them by ſuch means? 'Tis Adverſity alone that exalteth us, as the *Palm-Tree* riſeth the more it is depreſs'd; it opens the Eyes of thoſe whom Proſperity

rity had blinded, neither would our Defects ever be clearly diſcern'd by us, were it not for ſuch envious Perſons, who would rejoyce in robbing us of our Reputation, upon the leaſt Miſdemeanour. *Xenophon* therefore, with good Reaſon aſſures us, that a Wiſe-Man never receives ſo great Advantage from his Friends, as he does from his profeſs'd Enemies; becauſe the latter, having always an Eye upon his Actions, conſtrain him to live Uprightly, leſt he ſhould fall into Shame and Reproach.

Who is ignorant, that it was the Suſpicion and Envy, conceiv'd againſt Cardinal *Richelieu*, Chief-Miniſter of *France*, which caus'd the *Engliſh* Fleet to be ſent into the Iſland of *Ré*? Whereby the Cardinal acquir'd the Honour of driving them from thence.

Is it not likewiſe evident, that if the Emperor had not refus'd the Duke of *Nevers* the Inveſture of the Dukedom of *Mantoua*, *France* had never found an Occaſion for ſo great a Triumph, which afterwards enſued? Nor had they ever dream'd of carrying their Arms into *Germany*: And was it not partly that Reſentment, which in ſome time after prov'd ſo Beneficial to them, and made them Maſters of the greateſt Part of *Flanders*? Neither can any thing in the World render us more conſpicuous, than a Conqueſt over our Enemies; nor can any Engine hoiſt us up ſo high as their own Arm.

The malicious Aſperſions of the Wicked eſtabliſh our Reputation, and even Poiſon taken in too great a Quantity (according to what *Auſonius* affirms) is capable of prolonging our Lives: we feed, as *Plutarch* has ingeniouſly obſerv'd, on the Fleſh of Beaſts of Prey; the Fiſhes live in the Salt-Waters; and the *Fever*, which one would

imagine ſhould be attended with a ſpeedy Death, ſeems on the contrary to prove Serviceable to us, in drying up the ſuperfluous Humours of our Bodies. The Adverſaries of *Pelopidas*, *Ariſtides*, and *Themiſtocles*, have ſpread their Fame farther than their own Victories ever reach'd. *Scipio* had never been renown'd for Taking *Carthage*, had not *Hannibal* appear'd his Enemy in *Italy*; and *Camillus* had continued an Exile, if the *Gauls* (*Rome's* moſt pernicious Enemies) had not Beſieged the Capitol.

The Two following Particulars very juſtly demand our Admiration, the Firſt whereof is this. *Steno* King of *Sweden*, being purſu'd by *Chriſtierne* King of *Denmark*, even to the Frontiers of *Stockholm*, the capital City, was of ſo affable and compaſſionate a Temper, that ſeeing his Enemy's Army periſh with Hunger (the Winds proving contrary for their Fleet to arrive with Supplies) he generouſly furniſh'd them with all neceſſary Proviſions.

The Second is related by *Paul Jove*, which informs us, that the Renown'd *Gonſalve*, General of the *Spaniards*, and conſequently an Enemy to *France*, entirely new Rigg'd the Ships of the Lord *Raveſten*, Admiral of the *French* Fleet, which had receiv'd great Damage in *Italy* by a violent Tempeſt; and it is reported, that he did it with ſuch Profuſeneſs, and was ſo very Liberal to every particular *French* Gentleman, that they ſeem'd rather enrich'd with precious Spoils, taken from an Enemy, than to have only repair'd the Loſſes they had ſuffer'd in the Tempeſt.

CHAPTER XXIV.

That the Names of Kings, Monarchs, and Magiſtrates, terrify Ignorant and Ill-affected People.

THE News being diſperſed, through a Foreſt, of a formidable Monſter, that ravaged the whole Country, and tore in pieces all ſorts of Animals that he met with; all the Species among the *Quadrupeds*, that are naturally prone to Cowardiſe, were immediately ſeiz'd with a Panick Terror. The *Deers*, *Hares*, and *Rabbets*, no longer dared to ſtir out of their Forms, or Places of Refuge; but ſoftly Whiſper'd one to another, how that cruel Animal delighted particularly in Sucking the Blood of thoſe poor Creatures, who were not able to make any Reſiſtance, and left their dilacerated Carcaſſes to the Mercy of *Eagles*, and other voracious Birds, that Prey'd upon 'em at pleaſure. They thinking themſelves in the greateſt Danger, propos'd to conſult among their own Society, which might be the moſt proper means to ſecure them from his Fury; when on a ſudden a *Rabbet* perceiv'd a fine young Gentleman mounted on a prancing Steed, riding to and fro: The *Rabbet* taking him for a *Centaur*, concluded it was the ravenous Creature he had heard of, and went up and down the Foreſt, telling to all he met, with a timorous Voice, that he had ſeen the common Enemy. The Alarm was ſo expeditiouſly ſpread abroad, and related with ſo much aſſurance, that no one doubted the certainty of it. Whilſt they lay under this Apprehenſion, a *Deer* and

ſome

ſome *Rabbets*, who had hid themſelves in a Thicket, diſcover'd through the Leaves and Branches thereof, that this young Gentleman was very intent upon the Managing his Horſe, obliging him to make Caracols, and graciouſly turning him backward and forward: And ſo immediately all concluded, that he intended them no Harm. They took Heart upon't, came out of their Fort, approach'd towards him, and view'd him, and upon farther Experience, admir'd his good Mien and Grace. At length One of the graveſt *Rabbets*, thus addreſs'd himſelf to the whole Company: *Alas! What Fools are we to ſtartle and ſhrink under the Impreſſion of panick Terrors, through Surprize and Miſtake; for this Creature, by reaſon of his agreeable Preſence, and his Majeſtick Air, deſerves to be Reverenc'd and Ador'd, rather than Fear'd.*

The MORAL.

The chief Intent of this Fable, is to expoſe the Folly and Vanity of our Surprizes and Miſtakes, in a thouſand Inſtances of the ſame Quality. Do not we daily fly into Tranſports of vain Hopes, ridiculous Fears, extravagant Wiſhes, and Deſires, judging of Objects by falſe Lights and Appearances only, without making a true eſtimate of the Truth and Reaſon of them? Moreover, the Fear of any future Misfortune is ſo natural to all human Minds, that One Man in a Fright is capable of Alarming a whole Town. And finally, if we will allow ourſelves Time to conſider deliberately, and hearken to the Dictates of Reaſon, we ſhall often times fall in Love with what at firſt Sight Scar'd us.

We have but too many lewd, profligate, and ſeditious Men amongſt us of theſe Beaſts Humour, who

who prompted by the execrable and diabolical Paſſion, Envy, (not being able to ſuffer any thing above them) rove from Place to Place, exclaiming againſt Sovereignty and Power; they repreſent the Name of a King, or Monarch, among the weak and ignorant Rabble, as ſomething Monſtrous and Formidable. You would think by their Report, that he hath Teeth, and Claws to worry and ſwallow up all that come nigh him; that other People's Miſeries are the delight of his Soul; and that his moſt noble Qualities tend only to deprive his Subjects of the common Air to breath in; or to famiſh them by eating their Victuals, as the *Harpies* did *Phineus*, King of *Arcadia*. The Deſcription they give of his Aſpect is no leſs Prodigious, than that of a *Cyclop*, a monſtrous Giant that devours Men, and would fain perſwade the World, that he, like *Caligula*, continually holds up a Club in his Hand, to let it fall upon the firſt he meets.

Nevertheleſs, if we are not daunted by their wicked Devices, but can with Courage advance towards his ſacred Majeſty, nothing can be imagin'd more Meek, Affable, and Gentle than we ſhall find him; his Good-Nature encourages thoſe, who before were ready to ſhrink with Fear; his ſweet Words charm the Hearts of the moſt ſtubborn and froward; his Majeſtick Gate, his Complaiſance, and Courteſy, his kind Promiſes, and Liberalities, inſenſibly gain the good Affections of all Men. In one Word, if a loyal Subject has any Thing, or Perſon to fear, it is not the King, but for his Majeſty's moſt ſacred Perſon.

Nothwithſtanding theſe Reaſons have ſo great a Truth in them, and founded upon ſuch warrantable Grounds, they'll never be ſufficient to perſwade a Multitude of ſenſual Reprobates, addicted to

Liber-

Libertiniſm, but that thoſe, who have any Authority over the reſt, either on Account of their Birth, or Imployments, are Scourges invented for the Terror and Puniſhment of Mankind. They look upon Magiſtrates, who are the Miniſters of Royal Authority, as Perſons who continually hold a Hatchet, or drawn Sword in their Hand, ready to execute the Unfortunate: But were it not for them, Robberies and Murders would be no leſs frequent in Cities, than Woods; there would be no ſafety for the Husbandman in his Cottage, nor would Children be ſecure even upon their Mother's Laps.

Whenever Soldiers are to be puniſhed for their Villanies, Violence, Pillage, or Extortion, which they are too often guilty of, they immediately give out, that their Captains are a continual Plague and Torment to them; that nothing can be ſo Cruel, ſo Inhuman, or Incompaſſionate, as they are; tho' in Reality the Officers have no other Intentions, than to have the military Diſcipline obſerv'd, and to baniſh from their Camp all Injuſtice, Diſorder, and Confuſion.

'Tis true, the King is Superior to his People, but his Power never was intended to Oppreſs them; and when he conſiders, that God hath appointed him to be King, more for the Sake of his People, than of himſelf, whoſe Duty it is to render them Good and Happy, we ſhall find that he ſeldom aſſumes all the Authority he might in Juſtice claim, but limits his own Power, according to the Bounds that are preſcribed to a good Chriſtian. Moreover, as a good King hath no ſeparate Intereſt from that of making his Subjects happy, whatſoever they allow him to render him more Powerful, redounds upon themſelves Threefold. For is it not that very Power that defends them,

and

and their Country, when a War breaks out; that advances their Glory by overcoming their Enemies Abroad, and makes them taſte and enjoy the Fruits of Peace and Victory at Home; ſecuring them from Fraud, Violence, and Injury; by inflicting Puniſhment upon the Delinquents? Is it not that ſame Power, that is continually watching over the Welfare of the Publick, and provideing for their Security? Is it not that ſame Power, that enforces the Execution of the Laws, maintains the publick Tranquility, by keeping the Hands of the Factious ty'd up; ſuppreſſing Extravagance, Luxury, and Pride, and infuſing into the People a Submiſſion to the Laws, a Reſpect to itſelf, and a due Reverence to the true Worſhip of God.

If there be any Reaſons, that may ſeem firſt to have given Riſe, and now to ſtrengthen that Apprehenſion concerning Kings, in the Minds of Men of weak Underſtanding, who love to indulge thoſe ſuperſtitious Fears, and groundleſs Scruples, it is perhaps, that they have heard ſay, that formerly the Name of Kings was become Odious, and had been Baniſh'd out of the *Roman* Empire; becauſe *Tarquin* had, by his Laſciviouſneſs, Arrogance, and Cruelty, chang'd his Regal Authority into intolerable Tyranny. Or, that the Obſcenity of *Rodorick* had occaſion'd the Expulſion of the Kings of the *Goſts* out of *Spain*, where the *Miralmomins* came out of *Africa* to take their Places: Or perhaps, becauſe *Baſilus*, Great Duke of *Moſcovy*, had by the Sword and Halter deſtroyed the greateſt Part of his Subjects, proſtituted to his, and his Army's Luſt, the moſt virtuous Women; and imbru'd his Hands in the Blood of ſome of his own Family. Indeed ſuch Princes are terrible to human Nature, and ſeem to have been

born in, or ſent into a Nation to lay waſte and turn it upſide down. But, God be prais'd, Heaven hath ſecured theſe Kingdoms from ſuch Monſters: Our Kings are far from making any Incurſions upon our Liberties; firſt ſubmit themſelves to our Laws, and then command 'em to be obſerv'd by their Subjects; they preſcribe to themſelves a regular and pious Way of Living, and that may and ought to ſerve as a Pattern for the Subject. The good Education, which they receive in their tender Years, renders them Strangers to Oppreſſion and Injuſtice; their ſweet Behaviour, Probity, and Moderation, the true Sources of Happineſs and Proſperity; diſcountenance Violence, Lewdneſs and Luxury, the Parents of all well meaning Subjects Troubles and Sorrow.

It is alſo very true, that God ſpeaking to *Samuel*, who in the Name of the *Iſraelites* Pray'd *Unto the Lord to give them a King, that might govern and judge them like other Nations*, ſeem'd to diſcourage them by theſe ſevere Menaces, 1 *Sam.* Chap. 8. ver. 10, *&c. And Samuel told all the words of the Lord unto the People that asked for a King; and he ſaid, this will be the manner of the King that ſhall reign over you: He will take your Sons and appoint them for himſelf, for his Chariots, and to be his Horſe men, and ſome ſhall run before his Chariots; and he will appoint him Captains over thouſands, and Captains over fifties, and will ſet them to ear his Ground, and to reap his Harveſt, and to make his Inſtruments of War, and Inſtruments of his Chariots. And he will take your Daughters to be Confectionaries, and to be Cooks, and to be Bakers. And he will take your Fields, and your Vine-yards, and your Olive-yards, even the beſt of them, and give them to his Servants. And he will take the tenth of your Seed, and of your Vine-*

Vine-yards, and give to his Officers, and to his Servants. And he will take your Men-ſervants, and your Maid-ſervants, &c.

Nevertheleſs, It is not that God did not approve of Monarchical Government over his People, which he readily granted to *Samuel*, ſaying in the next Chapter, ver. 16. *To morrow, about this time, I will ſend thee a Man out of the Land of Benjamin, and thou ſhalt anoint him to be Captain over my People Iſrael, that he may ſave my People out of the Hand of the Philiſtines: for I have look'd upon my People, becauſe their Cry is come unto me:* But becauſe he foreſaw, that from their Seed ſhould ſpring up Kings, ſo violent and profligate, that they would not only abuſe their Authority and Power over his People, but grow to ſuch a degree of Licentiouſneſs, Haughtineſs, and Pride, that he himſelf ſhould become an unknown God to them; and that after they had given themſelves up to Impiety, they would aſſume a Tyrannical Power, and ſupport it by Acts of notable Oppreſſion and Injuſtice. This Truth plainly appears by the ſevere Sentence, which he pronounc'd againſt King *Ahab*, and his cruel Conſort *Jezebel*, who caus'd *Naboth* to be Stone'd to Death, that they might take Poſſeſſion of his Vine-yard; 1 *Kings*, Chap. 21. v. 19. *And thou ſhalt ſpeak unto him, ſaying, thus ſaith the Lord, haſt thou Killed, and alſo taken Poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, thus ſaith the Lord, In the Place where Dogs licked the Blood of Naboth, ſhall Dogs lick thy Blood, even thine.* And Ver. 23. *And of Jezebel alſo ſpake the Lord, ſaying, the Dogs ſhall eat Jezebel by the Wall of Jezreel.*

But to conclude, We read almoſt in every Page of the Holy Writ of the Favours and Bleſſings, that God beſtows upon good Kings, and juſt Rulers,

who prove the Fathers of their Subjects, and the Promoters of his divine Law; and more particularly upon *David*, *who was a Man after God's own Heart*. But it would be Loſs of Time, to ſay any more in Favour of Monarchy; ſince it is obvious to every Body, that it has always paſs'd, both in the Minds and Writings of the beſt Politicians, and ſoundeſt Philoſophers, for the moſt Noble, the moſt Uſeful, and the moſt Reaſonable of all Governments.

CHAP.

CHAPTER XXV.

That there ought to be kept a due Medium, in the Government of States, and Families.

A Young Statuary, juſt out of his Time, would needs undertake to try his Skill upon a Piece of *Marble*; and tho' uncapable of Perfecting what he had Undertaken, had yet the Vanity to Think, that no Man could better finiſh that Piece of Work, than Himſelf. His Father Carving a ſmall Statue in the ſame Shop, had Leiſure nicely to obſerve his Son's Miſtakes; and wou'd willingly have Convinc'd him, that he ne'er would make a great Proficient in his Art, unleſs he had a due Regard to Proportion, which in that Buſineſs, ought eſpecially to be obſerv'd. The young Man however perſiſted in his uſual Methods, uſing his Chiſel without Art or Rule. At laſt, after much Labour, having finiſh'd young *Phaeton*'s Statue, he found it ſo Deform'd and Shapeleſs, that even Himſelf cou'd not bear the Sight of it. One Day he thus beſpoke it: *Ungrateful Block! How ill thou haſt requited my Trouble! near ſix Months have I neglected all other Buſineſs to Poliſh Thee; and yet after all my Labour, thou reſembleſt more a Monſter than the Perſon I intended thee for. Thy Noſe is too Large, thy Mouth's too Wide, thy Forehead too Narrow, thy Arms too Slender, and thy Hands too Long, thy Belly's too Big, and thy Legs ſtrangely Crooked.* The Statue then opening his Splay-Mouth thus reply'd; *It is not owing to Me that I look no better; the Marble was well choſen and of a good Vein; and I can tell you, had you*

you not rejected the good Advice of that old Workman, if my Shape had not been altogether Perfect, at leaſt it would have been more tolerable than now it is. In one Word, ſhall I tell you, from whence my Deformity, and your Errors proceeds. You have chipp'd too much off one Side of me, and left too much on the other.

The MORAL.

From this Fable we may learn, that when a Man has not Judgment enough of his own to direct him, he ought to take Advice from a Perſon more skilful and experienc'd than himſelf. And let a Man be never ſo poſitive a Fool, he muſt when thoroughly ſenſible of his Folly, be aſhamed of it. The Misfortunes that occur in the Education of a young Prince proceed from this, that the Perſon entruſted with him, is either too Severe, or Remiſs in his Duty.

We commonly ſee, that in the Government of a State, the Management of a Family, the Conduct of an Army, and a Prince's Education, whatever Miſcarriages happen in any of theſe, muſt take their Riſe from hence. For Inſtance, if you give the Reins to a head-ſtrong People, you ſhew them the ready way to Rebellion; if you abridge them of their Priviledges and Liberties, you exaſperate and enrage them; and even your too cloſe Reſtraint, will be the ready Way to make them break thro' all Laws, how Juſt ſoever.

Again, If in a Family a Man abuſe his Wife, and is too ſevere in correcting his Children, if he Lords over his Servants, and uſes them as Slaves; the Inconveniency attending this, will be altogether as great, as though he had ſuffer'd them to be their own Maſters.

Again,

Again, If military Diſcipline be uſed with too much Rigour, it generally happens, that either whole Troops revolt, or by their Mutinies, at leaſt, put their Commander's Lives in Danger: But if on the Contrary, the General ſuffer Robbery, and Free-booting to go unpuniſh'd, nay if he ſhould not ſeverely chaſtiſe the Mutineers, there would be nothing in his Army, but Quarrels and Diſorder.

And as to the Education of a young Prince, if the Governor indulge him too far, he will then run into all manner of Extravagances: But if he keeps too ſtrict a Hand over him, and thinks to manage him by Severity and Ill-nature, no doubt but he will find proper Means to free himſelf, and do as he pleaſes, without Reſtriction.

If it be ask'd, What that Medium is, which muſt prevent that Diſorder in theſe Caſes? I anſwer, that it depends upon the Prudence of the Perſon that has the Management of them. It is requiſite, that he know well the Perſons under his Care: And as a Pilot ought to know thoſe Trade-Winds, which from Time to Time agitate that Part of the Sea, thro' which he muſt ſail, and know where thoſe Rocks and Shelves are, that may obſtruct his Paſſage, for the better Preſervation of his Veſſel; Even ſo it becomes an able Miniſter of State, a General of an Army, a Maſter of a Family, or Tutor of a Prince, perfectly to underſtand the Diſpoſitions of thoſe, whom they have the Care of; in order to manage them with that Exactneſs, that there ſhall be no Occaſion of a Spur, where a skilful Turn of the Hand only, and dexterous Management of the Reins will ſuffice.

Terence gives us an Inſtance of a Father that had two Sons; One of which being ſtreighten'd in his Allowance, turn'd Debauchee. Again, the Perſon

ſon which educated the other, giving way ſometimes to his Humour, which requir'd ſome little Liberties, more than Ordinary, made him a fine Gentleman.

For which Reaſon, the divine *Plato* ſeeing the Difficulty attending a Prince'sEducation, thought no ſingle Perſon fit for it; but wou'd have four employ'd in that Office. One of which was to inſtill into Him the Principles of Wiſdom, the other of Juſtice, the Third of Temperance, and the Fourth Courage: So that whenever he might have Occaſion to make uſe of any one of Theſe, he ſhou'd have a Maſter with him, that profeſs'd nothing but That.

How often have we ſeen Armies Ruin'd by Luxury? For Inſtance, that of *Hannibal* before *Capua;* on the other ſide, we have known them mutiny and deſert for Want of Pay and Proviſion. The *Swiſs* Army before *Dijon*, in the Time of *Lewis the Twelfth*, has given ſufficient Evidence of it, as well as that of the *Spaniards*, in the firſt Wars in *Flanders;* who mutining for Want of Pay took Poſſeſſion of *Anvers*, and by their Plundering almoſt Ruin'd that City. It is upon theſe Occaſions that the Commander is often at a Loſs, his Prudence alone being not ſufficient to change their Temper, and reduce the Mutineers to Reaſon which have none.

Pericles never arm'd himſelf to Command in Chief, but he would ſay to himſelf, *Take Heed,* Pericles, *after what manner thou Behaveſt thy ſelf to a Free-People, the* Grecians, *nay, the* Athenian *Citizens, the Flower of all* Greece. That is, obſerve and reſpect all their Merit that you are to Command, but in ſuch a manner, that they may take no Advantage againſt thee, or think all Licence tolerable on account of their Nobility: But

ſtill

ſtill thou muſt make a Diſtinction between thoſe Free-Souldiers and Mercenaries: Somewhat thou muſt allow to their Valour, to their Nation, Country, and Birth; but yet do not bate any Part of that Authority which belongs to a General, nor ſuffer that good Opinion which they have of themſelves to do any Hurt in the Army. Sometimes Chaſtiſe, Pardon often, Pardon a little and often Chaſtiſe; without giving too much to Anger, or inclining too much to Mercy. The Time, Place, and Occurrences will be a ſufficient Direction to thee.

As we find that one Stroke of the Chiſel too much upon the Statue is ſufficient to render it Deform'd, and that to leave but the ſmalleſt Particle of Matter, where it ought to be cut off, will render it Diſagreeable: So to refuſe a People that Liberty which ought to be granted, or eaſily to grant them what with Threats ſhould be denied them, is the ready way to diſturb the Republick.

We ſhould uſe the ſame Diſcipline in an Army, that we do in the Education of a Prince; of both which the Humour and Inclination are to be conſulted: And ſince there are Armies ſo well Diſciplin'd, and which have ſuch an implicite Faith on their General, that in a manner they want no other Conduct but their own; ſuch was that of *Iphicrates*, of which the youngeſt Souldiers, before the Battle and in the Rout, could array themſelves as well as if they had been led by the Hand of their Officer: And that there are alſo Princes ſo well Born, that their own Behaviour doth preſerve them from Vice, Flatterers and Backbiters daring not come near them; thoſe who have the Charge of them have nothing to do, but to ſhew them the Methods they are to uſe, and they will purſue them with Chearfulneſs.

But if the Temper of the Youth be ſuch, as we muſt work upon't as on Marble, the Matter in itſelf is precious: And if we can find a good Hand, that can artfully uſe his Chiſel, and pare-off the Superfluities of the Marble, under which the Form is conceal'd, no Doubt but the Artificer will make an excellent Piece of it: If on the other Hand, the Statuary has neither Art, nor Experience, that precious Matter entruſted to him will be ruin'd by his own Hand, and the whole Work deform'd and ridiculous.

CHAP.

CHAPTER XXVII.

That we ſhould not make Uſe of Faſhions that are Troubleſome.

A Young Gentleman, juſt alighted from a fine prancing Steed, neglected to take-off his blue Velvet brocaded Saddle, which the Horſe obſerving, elate with Pride, would often toſs back his Head, to view his rich Furniture, whoſe ſplendid Appearance was very prevalent in attracting his wondering Sight. But as he rambled about, from one Place to another, exulting in the Liberty which was allow'd him, by chance he met two Aſſes and a Horſe returning from Market, and cover'd with old Sacks, which ſupply'd 'em in the Room of Saddles. No ſooner had he beheld them, thus meanly Equipp'd, but he preſently began to deride and banter them; not that he level'd his Drollery at their Sacks, but principally at their long untrimm'd Tails, which ſeemingly were quite ſtiffen'd with Dirt, and all manner of Naſtineſs. *Tell me, I pray you,* ſays he, *what are your Thoughts, and what is your Deſign: Do you wear thoſe Tails to cleanſe and ſweep-off the Filth of the Earth?* We acquieſce, nay even bleſs ourſelves in our Condition, reply'd one of the Aſſes, in that we are not charg'd with any other Burden all the reſt of the Day. For my part, ſaid the Other, I think my ſelf abundantly Happy, in that we ſhall ſhortly expatiate in a Field, where is a plentiful Crop of Thiſtles, ſo that we ſhall find a glorious Repaſt. *Poor Brutes* reply'd the Horſe, *with a haughty Air, how ſordid and grovelling are*

your Thoughts, and how contemptible do you appear, even in the Height of your Ambition; and having for ſome time thus diverted himſelf at their Expence, he begun to diſplay ſome of his frolickſome Motions. In the mean time his violent Exerciſe, and the ſultry Heat of the Sun beginning to warm him more than ordinary, he was oblig'd to endeavour to ſhake-off his Saddle, whoſe Weight now incommoded him; but what ſtill aggravated his Misfortunes was, that the Flies aſſaulting him, the Shortneſs of his Tail, render'd him almoſt incapable of driving-off the Enemy. The Aſſes, who were Eye-witneſſes to all this his Diſorder, could not chuſe but be ſenſible of ſome inward Satisfaction, and thus ſaid to one another: *If Nature has caſt us in a courſer Mould, yet ſtill are we exempted from thoſe Inconveniences which ariſe from Grandeur and Finery, and make the beſt Advantage of thoſe Gifts, which ſhe has been kindly pleas'd to aſſign us.*

The MORAL.

We might gather from hence, that Vanity has in it this peculiar Quality, that it always loves to be its own Admirer. That it is not without ſome Regret, that we wear any thing contrary to the Faſhion, how conducive ſoever it may be to our private Intereſt to oppoſe it. That a Perſon in an humble Sphere cannot frame to himſelf any true ſublime Idea's. And that in fine, to appear A-la-Mode often renders us obnoxious to inſupportable Diſaſters.

'Tis impoſſible to curtail any, even the leaſt Part of thoſe Things, which the dædal Hand of Nature has given us, without incurring ſome Diſadvantage by the Loſs. And tho' in the Impoſi-

tion

tion of any rich and valuable Load, a Perſon might explore his utmoſt Abilities before he makes an open Declaration, that his Spirits ſink and languiſh; yet unwillingly muſt he, in the End, ſubmit to the Senſation of Pain, and cry out by Compulſion, that the Weight is intolerable.

'Tis to be confeſs'd, that Nature, in compleating our Form, has made uſe of different Pieces, the Alteration of which is lodg'd in the Breaſt of Man; whoſe Dexterity might ſo adapt and diſpoſe of them, as that they may ſeemingly be more Comely, or leſs Inconvenient. However, he ought to preſcribe to himſelf ſuch Bounds, as that whilſt he ſtudies to render himſelf more conſiderable to others, he might at the ſame time be guarded from any ſubſequent Pain, or Danger.

I would very willingly allow, that on Days ſet a-part for any ſolemn Ceremony, Perſons ſhould make a very handſom Appearance, to make the Celebration the more conſpicuous: But however, was this Splendor ſtill to be continu'd, it would not only be Diſagreeable, but even Impertinent.

Who can forbear Criticizing on the Ladies of the Court, who before they preſent themſelves at a Ball, ſo nicely adjuſt every Part, and put themſelves into ſo exact a Frame, as that to maintain the regular Uniformity of their Poſture, their Neck or Head muſt not be allow'd their requiſite Motions? But ſtill this Remark will appear light and trivial, if we conſider their ſtreight High-heel Shoes, whoſe pinching Sides they bear contentedly, and for Fear of diſ-figuring any handſom Quarter, will even contract their Feet; ſo that to favour the Beauty of theſe their ſenſeleſs Tormentors, they themſelves, Stoicks like, will become Inſenſible.

'Tis

'Tis ſtrange how Man, who by Nature is a Free-Agent, ſhould tamely ſubmit to any ſuch Conſtraint. 'Tis true, the Women of *China* have Feet of a wonderful round Shape, but then this is owing to the Artifice and Invention of their Parents, who to prevent their future Goſſiping and Rambling abroad, make uſe of this Method from their Infancy of forcing their Feet from the natural Growth, ſo that they cannot well be addicted to ſuch ſhameful Cuſtoms: Which is juſt as if one ſhould clip the Wings of a Bird, to abridge him of his uſual Liberty of ſporting in the Air.

Let any one but conſider, whither many of thoſe ſuperfluous Ornaments, with which Men and Women long ſince have, and do ſtill beautify and ſet themſelves off, are not attended with great Inconveniences. Thoſe Powders, which give a new Colour and Delicacy to the Hair, are often the Cauſes from whence many Diſtempers in the Head derive their Birth. And thoſe, who before they go to Bed, buckle their Hair up under Caps, take more Pains and Trouble to gratify their Fancies in this particular, than perhaps they would eaſily undergo to promote either the Good of their Religion, or Country.

But ſuch is the fatal Conſequence of thoſe Eſſences and Perfumes, which Women make uſe of, and ſuch the Effect of Paint, with whoſe borrow'd Luſtre they endeavour to heighten and improve their Charms, that whilſt they would fain make Art ſurpaſs Nature, and add Graces to Youth, the former untimely feels a Decay, and the latter, thro' the haſty Advances of Old Age, laments its ſetting Glories, before they have ſcarce ſhone in their meridian Brightneſs. But what ſhall we ſay of that White and Red, with whoſe blended Colours they now ſo bedaub and plaiſter

plaiſter their Faces, that thoſe that are Modeſt are even touch'd with Concern. This unreaſonable way of ſpoiling the Tincture of the Skin, does it not directly tend towards the deſtroying, in a ſhort time, their beſt and moſt valuable Gift of Nature? I remember, that when I was at *Paris* lately, I preſum'd to tell a young Lady, who had an admirable fine Skin, That ſhe entirely ruin'd it by Painting it over with Red. Her Anſwer to me was, That unleſs ſhe conſtantly obſerv'd that Practice, ſhe ſhould look like a dead Perſon, when in Company with Ladies of a more brisk and roſie Complexion.

And what can be ſaid of thoſe Girls, whom we very often ſee labouring under Conſumptions, and ſeveral other Diſeaſes, occaſion'd by going with their Breaſts too openly expos'd? Perhaps ſome one will tell me, that there are Countries in which they go almoſt Naked, tho' their Climate be of an equal Temper with ours. To which I anſwer, that their Conſtitutions are quite different, and that they are inur'd to the Cold by the Exerciſe which they ordinarily accuſtom themſelves to; juſt as thoſe People are, who are born under the Frozen *North*. Let the Caſe be how it will, 'tis very obvious, that many Diſtempers, which ſhorten the Thread of human Life, take their Origin from a ſtupid Compliance with ſuch reigning *Faſhions*.

Was it not to chime in with the common Madneſs of the Times, Who would be ſo beſotted, as to ſuffer his Head over the Steams of boiling Water, on purpoſe to make his Hair reſemble the modiſh Treſſes of a Perriwig? The *Greeks* and *Romans* had no Regard at all to Curioſities of this Nature, tho' doubtleſs the wearing of their Locks, equally affected their Heads, as it does ours, laying aſide the uſe of artificial Means. By their Medals

and

and Monuments of Antiquity we might diſcover, that their Ears were naked to the Violences of the Air; ſo that what now-a-days is look'd on as detracting from the Comelineſs of the Face, was amongſt them applauded as ſuperlatively Beautiful.

Such now is the growing Pride and Folly of the Age, that 'tis become a Matter of Wonder, how Perſons can ſpare their own Skin, and any longer forbear from ſearing their Chins, or Cheeks; whilſt they make a Vacancy for brilliant Pearls and Diamonds, conformable to the Faſhion of the *Indian* Ladies. There are thoſe amongſt 'em, who paint the White of their Eyes with an azure Colour, and ſome wear Rings in their Noſes, after the ſame manner as Pendants in their Ears. The *Turkiſh* Ladies have a prevailing Cuſtom amongſt them, of Checquering themſelves with divers Colours, on the Day appointed for their Nuptials.

It would be a very pleaſant Novelty to us, to ſee any of our Ladies ſo diverſify'd, as was once the Governour's of *Loqua* in *Hungary*, when *Coleniche* made his unexpected Entry into that City, and ſlew her Husband on the Firſt Day of their Marriage. Her Hair was dy'd with Purple, her Eye-brows were ſtain'd over with Black, her Hands and Nails were Red, and all the reſt of her Body was of what they term an *Iſabella* Colour.

But to inſpect a little into other Vanities: Of what Importance and Service to young Girls is that great Care, which is taken to make them hold up their Heads, and grow Strait; 'tis certain that thoſe Wires, which they are ſo cloſely Brac'd with, cauſe continual Pains, by preſſing upon the Stomach and other Parts, which in Proceſs of Time very often breeds Conſumptions; beſides that, generally ſuch an unuſual Precaution renders

renders them more Deform'd, than Nature at firſt by Accident produc'd them. The only Comfort that ſupports, and makes them bear-up with Patience under ſuch Tyranny, is, the Hope which they harbour of having their Shape by this means corrected, and of becoming for the future the more Agreeable. But ſhould you lay ſuch ſevere Obligations on a Country-Boy, or Girl, they would think themſelves more unkindly treated, than if you denied 'em the free Toleration of taking their Food, or purſuing their innocent Diverſions.

Before we draw towards a Concluſion, 'twill not be amiſs to take Notice of one extravagant *Faſhion*, which for ſome time has been very predominant amongſt the Female Sex, altho' prejudicial to themſelves and others: Yet ſtill the Fancy is ſo taking with their Humours, and has gotten ſuch an abſolute ſway over them, that it extends it ſelf to their Children, how Young ſoever, and even to their very Servants. The Mode which I am about to exclaim againſt is, the wearing of thoſe wide circular Machines under their Petticoats, to make them wave and ſpread their floating Sides to the Wind like the Sail of a Ship. Theſe go by the Names of *Hoop-petticoats*, with which one might ſee Houſes and Streets ſo fill'd up, that they obſtruct a free Paſſage. A Man cannot meet any of them without inevitable Hurt to his Shins; nay 'tis even impoſſible to obviate the Danger, tho' the Party that threatens him, would gladly be diſengag'd. One ought to give Place where-ever they paſs, for fear of Juſtling and Supplanting one another. The Ladies very much admire one another in this Dreſs at a Diſtance, but they are debarr'd the Priviledge of a near Approach, unleſs a wide and requiſite Space be allow'd them. When they take Coach, there is an indiſpenſable

Neceſſity for a Lackey, well Diſciplin'd and Tutor'd in the Method of ſettling their Cloaths, enormouſly ſtretch'd out by theſe their monſtrous Inventions. If they walk Abroad, and take the Air on the *Park*, it would be very natural to a Stranger to compare, and rank them with Walking *Sugar-Loaves*, with their little white *Peaks* above on their Heads, and their *Hoops*, which take up ſuch a prodigious Round below.

But as this Faſhion cumbers and embarraſſes thoſe that uſe it, whereſoever they go, as well as others; ſo is it alſo in itſelf Painful, and the Strokes which it occaſions in Walking, which very often imprint their Marks on the Leg, may in time bring thoſe Inconveniences, which might eaſily be prevented by an Abhorrence and Deteſtation of ſuch ſtupid Cuſtoms.

We might very juſtly complain, that ſome of our *Faſhions* are more Dangerous and Ridiculous, and deſerve rather to be exploded than thoſe of a more ancient Date, tho' at a tranſient View to us they may ſeem more Becoming and Agreeable.

CHAP.

CHAPTER XXVIII.

That the Wicked endeavour in vain to leſſen the Reputation of the Virtuous.

THere was a certain Gardener, who got a competent Livelihood by raiſing Flowers, and eſpecially *Tulips*; he had planted ſome of every Sort, and uſed his utmoſt Induſtry to bring them to Perfection; and in order to ſet them off to a greater Advantage, he placed them in the Middle of his Garden, ſurrounding them with fine *Roſe-trees*, which ſerv'd as a Defence to them; and at the return of the verdant Spring, *Flora* adorn'd them with her moſt beautiful Ornaments, and checker'd them with ſuch an agreeable Diverſity, that the People came from all parts of the City, to admire the wonderful Variety of the Colours, which profuſe Nature had beſtow'd upon them. But the Viſits, which the Ladies had been pleas'd to honour them with, had ſo elevated their Minds, and fluſh'd them with ſuch a diſdainful Pride, that a rude Blaſt having unfortunately ruffled the Leaves and Buds of the *Roſes*, the *Tulips* impudently began to inſult them, as tho' they had been their Inferiours, crying out, *You had juſt Reaſon indeed to take upon you here in our Preſence; truly we are ſorry for the Misfortune which has befallen you, and are moved with Compaſſion at the deplorable Condition wherein we ſee you are ſunk; but don't vainly imagine, that it was for any intrinſick Worth in your ſelves, that you were favour'd with a Place ſo near us, your proper Habitation being in Fields and ſmall Villages; the only de-*

ſign of your being planted here, was to over-ſhadow, and hedge us in; you flouriſh only to be made the Noſe-gays of rural Swains and Chamber-maids, but we are cultivated with the utmoſt Care, to be placed in the Snowy Breaſts of the Fair, and to adorn the Head of a Princeſs: But a *Roſe*, ſtrugling to give his uneaſy Paſſion Vent, burſt the Priſon of its tender Bud, and fluſh'd with a Maiden Bluſh at the Impudence of his envious Detractor, makes this Reply: *Doubtleſs we are no way inferiour to you, and if any thing renders you Praiſe-worthy, know that it is not your inviting Smell, but your outward Form, which truly is Beautiful; but the Splendor thereof continues but for a Day, and the Evening deprives you both of Life and Comlineſs: Moreover, after your Death nothing remains of you but a wither'd Leaf, void of Smell, or to ſpeak more properly, carrying with it a very diſagreeable one. Whereas on the contrary, our Sweetneſs, which remains in us even after Death, is admir'd by Great and Small; and if you will give your ſelf the Trouble to enquire where we are intombed, you will find it is in Bags of Satin, and Golden Brocade, and in the magnificent Beds of Princes, and the moſt auguſt Emperors, but your uſeleſs Leaves are interr'd in Dung-hills, and caſt into the Mire of the Streets.*

The MORAL.

This Fable teacheth us, Firſt that there is no Trade whatſoever, which will not bring in a ſufficient Maintenance, to a diligent and careful Maſter. Secondly, that nothing puffeth-up a Perſon ſo much as Beauty. Thirdly, that a Vain-glorious Man cannot bear to hear another Prais'd in his Preſence. Fourthly, that by Diſdaining others, we forfeit all the Reſpect due to ourſelves. Fifthly,

that

that when we find our ſelves very much leſſen'd by Slander, we ought in Honour to ſtand up in our own Vindication.

Fire can eaſily warm Water, and by that means the Heat alters its Nature; but it is out of the Power of Vice to deſtroy Virtue, altho' it be her Enemy; nay, on the contrary, all the Methods, which a malicious Man makes uſe of againſt a righteous Perſon, ſerve only to enhance his Merits, and render his Virtue more conſpicuous; ſo that Obloquy, Scorn, and Calumny, which are the chief Inſtruments he makes uſe of to defame him, makes his Name far more illuſtrious, by giving him an Opportunity of manifeſting to the World his great Modeſty and Patience.

We daily ſee, that thro' a depraved and unreaſonable Humour, the Illiterate under-value thoſe, who have made a laudable Progreſs in the Arts and Sciences: The Coward bears an irreconciliable Hatred to Men of Spirit; and thoſe who have been brought up in a profligate Courſe, entertain an eſpecial Averſion againſt others, whoſe good Qualifications, cultivated by a liberal Education, have prov'd a continual Guard to them againſt all vicious Inducements. Shame and Time would prevail more with us than all the Reaſons that can be alledg'd, and would correct thoſe Vices, which are almoſt grown habitual to us, by a frequent Practice, if we would follow the Dictates, and purſue the juſt Sentiments of our Conſciences.

It is obſervable, that our modern Fops, who are ignorant of every thing, but Dreſſing after the *Faſhion*, ſpeak contemptibly, thro' their own Defects, when they fall into a Diſcourſe upon any great Subject; and make it their chief Study to leſſen and vilify thoſe noble and generous Actions, which they are uncapable of imitating: But had they

they the Senſe and Ingenuity to conſider, that while they think to revile others, they debaſe themſelves to a far greater Degree, I'm well aſſur'd they would alter their Behaviour, and begin to act quite contrary; for they would eaſily diſcern, that all their baſe and ungenerous Raillery was thrown away to no Effect, and that the wiſe and underſtanding part of Mankind, whom they ſtrike at, judiciouſly retort their Blows upon them by a ſingle Word; or if they keep Silence, they tacitly give them the Lye, by Actions worthy of the Virtue, and the Wiſdom which they make publick Profeſſion of: An ingenious Man confounds a Fool with a Glance of his Eye, and a Coward cannot ſtand againſt a brave Champion, who daily gives new Proofs of his Valour.

Not but that there are ſome, who if they ſet apart ſome Hours for their Diverſion, nevertheleſs keep their Affairs in good order, and tho' in the Winter they may ſpend a few Days in the agreeable Converſation of their Friends, yet do they employ whole Campaigns in the laborious and dangerous Exerciſe of War.

Altho' *Surena* was the moſt beautiful Prince of the *Eaſt*, who uſed to Perfume every Part of his Body; and to render himſelf more amiable, he frequently Painted his Face; yet this did not prevent his engaging *Craſſus*, whom Avarice had cauſed to advance his Army into the Country of the *Parthians*, or his obtaining over him a Victory, as infamous to the *Romans*, as it was honourable to the *Parthians*.

But leſt we ſhould be too tedious; in one Word, all thoſe Perſons who have recommended themſelves to the World, by their Virtues, and have left behind them a grateful Remembrance of their Lives, either by their Sobriety, Humility and Con-

Continence; or by their Clemency, Charity, Friendſhip, or Courage, theſe are thoſe beautiful *Roſes*, which never loſe their ſweet Smell, tho' they are entirely faded: On the contrary, the Wicked, the Ignorant, and Malicious reſemble thoſe *Tulips* finely diverſified with Colours, which wither in a few Days, and leave nothing behind them but an ill Savour, when they have loſt the benign Influences of the Sun, and the bounteous Gifts of Nature. *But the Juſt* (as the Scriptures aſſures us) *ſhall be had in everlaſting Remembrance*, while the Vicious flouriſh but for a Moment, and diſappear, without leaving to their Poſterity any other Tokens of themſelves, than the Blemiſhes and Stains of their Vices.

He that ſhould compare the Emperor *Phocas*, with the Emperor *Baſilus*, would undoubtedly joyn a *Roſe* with a *Tulip*: The Former heaped up a great Quantity of Corn in the Time of Famine, to exhauſt the Subſtance of his People, by ſelling it at an extravagant Rate; the Latter, on the contrary, continually gave Largeſſes, to leſſen the Dearth, and willingly ſold the moſt precious Things in his Kingdom, to ſupport and prolong the Lives of his languiſhing Subjects.

The Duke of *Gueldres* inhumanly ſhut up his Father in Priſon, that he might thereby ſhorten his Days; whereas young *Talbot*, ſeeing his Father wounded before the Walls of *Caſtillon*, would by no Means be perſwaded to leave him, being deſirous to be intombed with him.

A certain *Pagan* Emperor carried with him the value of Seven Millions of Gold in precious Stones, all his Utenſils were of Gold, which he never would ſuffer to come to his Table Twice: And *James* Count of *Marche*, who was of the Houſe of *Bourbon* and King of *Naples*, took his leave of the World,

World, enter'd *Beſanſon* (to ſpeak in the Stile of *Oliver de la Marche*) in a Wheel-barrow; he was clothed in a pitiful Garment, made of courſe Woollen Cloth, his Head was cover'd with a white Cap, which was tied under his Chin with a String; and leſt any thing ſhould be wanting to compleat this Triumph, he lean'd upon an old ragged Pillow, which was more proper for a ſick Man in an Hoſpital, than to ſupport the Head of a *Prince*.

CHAP.

CHAPTER XXIX.

That the Patronage of Great Men, is neceſſary for the Advancement of their Inferiors.

THe Fable tells us of a large *Elm*, which for many Years had been planted in the Midſt of an open Plain; The Paſſengers and Shepherds, during the Heat of the Day, were wont to repoſe and refreſh themſelves under the Shadow of its Branches. It happen'd likewiſe that a *Crab-tree* ſtood near it, which had ſprung up from ſome Kernels driven there by the Wind. This worthleſs Tree bore an implacable Hatred againſt the *Elm*, becauſe he ſaw every one was fond of his Shade, whilſt himſelf and his Apples were wholly rejected, and ſet at nought. However it happen'd, that a young Man very thirſty, and obſerving the Fruit, which to the Eye ſeem'd very fine and beautiful, climbing up the Tree gather'd ſome of them, thinking thereby to quench his Thirſt. Scarce was he deſcended, but the *Crab-tree*, puffed up with this Honour and extraordinary Viſit, began thus to inſult over the *Elm: I do not*, ſays he, *entertain my Gueſts with my Shade only, as you do, neither do I think it enough to make them partake of the Coolneſs of my Leaves; But I am ſo hoſpitable as to procure them real Nouriſhment, by quenching their Thirſt, or ſatisfying their Hunger.* He had ſcarce ſpoke theſe Words, when the Young-Man, having taſted one of the Apples, found it ſo very Sowre, that he immediately ſpit it out of his Mouth again, being unable to ſwallow it; breathing out a Thouſand Curſes and

Imprecations againſt the Tree. At this the *Elm*, though with much Modeſty, replies in Anſwer to the Affront he had receiv'd from him: *It muſt be acknowledg'd, that if your Preſents are bad, you ſtill make them with a worſe Grace; for my Part I do not vaunt or boaſt of my Bounty, though I might ſay, and that without Vanity, that I comfort Paſſengers more by the Coolneſs of my hoſpitable Shade, than you profit them by your wild Apples.*

The MORAL.

We may learn from this Fable, that Things that are uſeleſs come without any Pains: That Men are often deceiv'd, and miſtake Bad for Good: That thoſe who do a ſmall Kindneſs, contrary to their Cuſtom, and the Bent of their Inclination, are continually bragging and boaſting of it; and that a good Turn rather extorted than obtain'd rather diſobliges than lays an Obligation on the Receiver.

There is no Doubt but Great Men have many Ways, whereby they are able to prefer their Inferiors; as either by their own ſpecial Favours, or by Recommendations: But the Beauty and Ornament of a Benefit lies in the Manner of conferring it. Some there are that temper their Bounties with ſo much Good-Nature and Chearfulneſs, that the Value of their Preſent is doubly improv'd; others have no ſooner ſhed the benign Influence of their Favours upon the Indigent, but they immediately forget it: becauſe by a long and continu'd Habit of doing Good, they take Pleaſure in heaping up Benefits upon their Friends and Servants, not thinking that, by ſo doing, they infinitely oblige the Receivers: From whence we may conclude, that Liberality is inſeparably in-

inherent in thoſe that are of a generous Spirit; even as Covetouſneſs and Villany ſtick like Ruſt, and leave an indelible ſtain upon Souls baſe and ſordid. If ſometimes the Vanity of theſe Men makes them put their Hands to their Purſe, they do it by knitting the Brow, and Embrace every Opportunity of reproaching and reminding thoſe, whom they have been beneficial to, when they re-aſſume their Ill-Humour. This Way of obliging might be compar'd to a Stony-Piece of Bread, which a hungry Man is oblig'd to receive, but almoſt choaks him in the going down.

But to return to our Text: How many do we ſee, who had ſtill continued in a mean and deſpicable Condition, had they not been raiſed by the Support of ſome Prince or Lord? What need has a Man of good Courage and Experience, more than of one ſingle Word of his General, to advance him to an honourable Poſt in the Army? All his Words carry Authority with them, and are able to give either Life or Death. Men in high Power and eminent Stations, are like great Trees, which caſt a venerable Shade, who can protect when they pleaſe, thoſe who ſtand in need of their Favours, chiefly when they are oppreſſed with Want, or expos'd to the Storm.

The Favour of a Prince is like a Shield to diſtreſſed Gentlemen, and alwaysGuards them againſt the Rage and Fury of their Creditors or Oppoſers, who dare not, without running wilfully into Deſtruction, Arreſt either their Perſons, or Seize upon their Heritages? Their Houſes, if they have committed any Crime, are a Sanctuary to them, and if they are under any Confinement, they obtain their Freedom and Pardon.

I remember to have read of one Inſtance, mention'd in the Hiſtory of *Portugal*, which is very

à propos to my preſent Subject. *Dom Ruis de Soſa* was a Man who was bleſs'd with more Merit than Fortune. And as his Virtue was obſcure and unregarded, he liv'd among a great many Courtiers unknown, and undiſtinguiſh'd in the Crowd. One Day ſeeing King *John* in a very good Humour, he approach'd towards him, and very reſpectfully acquainted his Majeſty, that he had ſomething to communicate to him. Upon this the King giving him the Liberty to ſpeak; *All that I requeſt of your Majeſty*, ſays he, *for my long Services, is only that they ſhould be gratify'd by a kind Look: I have only Need of that favourable Reception to re-eſtabliſh my Affairs, and make my ſelf whole again.* The King, as he was Courteous and Obliging, made him a Promiſe, which he afterwards perform'd.

One Day, the Court being very full, His Majeſty call'd him by his Name, and with-drawing in private towards a Window, detain'd him a long Time, Whiſpering in his Ear with much Familiarity. He continu'd his Favours on for ſome time longer, but upon a certain Feſtival he took an Opportunity of manifeſting, in a more Publick Manner, his extraordinary Kindneſs for him. As every One was big with Expectation to ſee His Majeſty, he iſſued forth out of his Royal Palace Leaning upon his Shoulder; and thus gently croſſing the High-Street of *Lisbon*, every Body took it for granted, that *Dom Ruis* had, without Contradiction, the Firſt place in the King's Affections: And accordingly the Project prov'd very Beneficial to him, and got him ſuch Reputation, that a Rich Merchant, who before took but little or no Notice of him, ſeeing this, furniſh'd him with what Goods ſoever he might have occaſion for, either to adorn his Houſe, or ſet up a magnificent Equipage.

Had

Had *Dom John* been of the ſame Humour with *Artaxerxes*, who had the leaſt Affection for thoſe he Careſs'd moſt, the Affairs of *Soſa* had not met with ſuch an happy Accommodation, ſince that lucky Occurrence, and fond Reception, as it would have done him, perhaps no Injury, yet I'm ſure 'twould have ſerv'd him in no ſtead.

When *Henry the Seventh* of *England* was made ſenſible, that any of his Courtiers were Impoveriſh'd, and had Worſted themſelves in his Service, he had the Good-Nature and Addreſs to honour him with ſome Poſt or other, that might prove very Beneficial to him, and Advance his Fortune without Retrenching his Own. After this manner he gratify'd a certain Courtier, whom he ſent with the Order of the *Knight of the Garter*, to *Alphonſus*, Eldeſt Son of *Ferdinand*, King of *Naples*, from whom he receiv'd a very rich Preſent. The ſame Method he uſed in Promoting ſeveral other of his Officers, when he thought there was ſomething to be got, if he Shelter'd them with his honourable and royal Shade.

How many poor Gentlemen do we ſee, as it were Cloyſter'd up, and languiſhing with adverſe Fortune, in their mean and rural Habitation, tho' one might have juſt Reaſon to expect from their Courage and Experience, noble and great Atchievements, were any Great Perſon to hold up their Heads above Water? Some perhaps, who languiſh in Idleneſs, for fear they ſhould be thought guilty of any Action derogatory from their Birth, would willingly follow ſome moderate Employment, were they countenanc'd and aſſiſted by the powerful Rays of Greatneſs. How many unfortunately find themſelves oblig'd to remain conceal'd in Obſcurity, for fear of expoſing the Condition of their Fortune, by a mean and ſhameful

Ap-

Appearance, tho' perhaps the Memory that ſome of the moſt important Offices of State, that once Adorn'd their Family, may be freſh in their Minds? We do not want for Inſtances of thoſe, who after having for a long Time diſcharg'd the Duty of an honourable Poſt in the Army, have been forc'd to carry a Musket on their Shoulders. Let not the Fear that our Favours ſhall be bury'd in Oblivion, be an Objection againſt beſtowing them: For Men of Honour never can be Ungrateful; beſides that, the Benefit is never loſt, it being a Virtue and a Delight ſtill remaining in the Conſcience of him that obliges. Moreover, in obliging an honeſt Man, one often-times obliges a Hundred more; who, to preſerve the Memory of it, write it on their Heart with everlaſting Characters. Parents are careful in inſtructing their Children in thoſe Obligations they are under to ſuch and ſuch a Family, and at the ſame time charge them never to forget them.

And ſince what befals one Man, may befal every Man, and that both Favourites and Favours are ſubject to the Viciſſitude of Time and Fortune, Who can doubt but the moſt Powerful may at ſome time or other ſtand in Need of the Help and Service of the Meaneſt? The Learn'd are oftner promoted by the Favour of their Patrons, than by their own Knowledge and Merit. The moſt Ingenious, Virtuous, and Wiſe are not always the firſt or beſt Rewarded: But rather thoſe, who by good Fortune have happen'd to hit the Humour of a Man in Power, or a good Maſter, who delighted in pouring their Favours upon them.

The Advancement of Pope *Sixtus the Fifth* is obvious to moſt Men, thoſe who have wrote of his Life have made no ſcruple of comparing his firſt Riſe with that of *David*, becauſe he look'd after a Flock

a Flock of Sheep in the Fields. The firſt Cauſe of his enſuing Greatneſs was his happy meeting with the Superior of the Convent of Cordeliers of *Florence;* who taking a liking to him, provided for his Schooling; and afterwards the Cardinal of *Eſt*, taking Notice of his great Wit, concluded that if he took him into his Protection, he might render him capable of the moſt important Negotiations. In Effect he procur'd him a Place to Travel into *Spain* with *Boncompagno*, who after that roſe to be Cardinal and Pope; and from whence he was no ſooner return'd, but in Conſideration of his Patron, he was elected General of his Order. That eminent Dignity ſoon ſerv'd him as a Foot-ſtep to be made a Cardinal, by the Recommendation of the ſame Cardinal *Eſt*, to Pope *Gregory the Thirteenth*, after whoſe Death he made ſuch a great Intereſt in the Conclave, that he got him elected ſovereign Pontif.

It is therefore very true, that without the Help of ſome Great Perſons, a great many might often be found reduced to the ſame Extremities with the *Paralitick*, who cry'd every Year before the Pool, *that he had no Body to dip him in.* One might with ſome Juſtice compare thoſe great Wits, who for Want of Help continue groveling, and as it were buried in Dirt, to one of thoſe wonderful Machines, artfully fram'd and contrived, but which of it ſelf is unmovable, and unable to produce thoſe extraordinary Effects which were expected, without its being actuated by a Hand that guides it after it is in Motion. Or rather to that precious Matter of which Diamonds and Pearls are form'd, which without the Influence of the Sun, would remain like Drops of Water, or rather Dew, without Splendour, Brightneſs, and Luſtre.

But

But that which ſhould oblige moſt the Mighty and Powerful of the Age, to intereſt themſelves for the Advancement of their Inferiors is, that a great many of thoſe Perſons reduced, and very often unknown, are poſſeſſed of the ſharpeſt Wit, a ſound Judgment, a good Memory, an agreeable and pleaſant Humour, a natural Complaiſance, excellent Organs, and of Diſpoſitions ſo readily prepar'd to receive the moſt ſublime Forms, that one might ſay, that there's nothing wanting in them, but the ſweet Influence of a Protector: Not unlike *Memnon*'s Statue, which never ſpoke without being animated by the Rays of the Sun.

CHAP.

CHAPTER XXX.

That it is better to Pardon an Offender, than, by Puniſhing him, to Injure our ſelves.

A Gentleman had a Country-Houſe ſo commodiouſly Situated, as to command the whole Country, had not a *Walnut-Tree* obſtructed the Proſpect. This Tree, it ſeems, was obſerv'd to ſpring out of the Ground the very Day that a certain King obtain'd a ſignal Victory over his Enemies. Upon this Motive the Grand-Father us'd all the Tenderneſs and Care imaginable to raiſe it; and the Father was no leſs Superſtitious and Induſtrious in bringing it to Perfection: But the Grand-Son, without Regard to the Reaſons for which his Predeceſſors had hitherto preſerv'd the Tree, was reſolv'd to have it Down, and accordingly diſpatch'd an Executioner; who, when he had brandiſh'd his Axe, and was juſt ready to give the fatal Stroke, was prevail'd upon, by the pathetick Eloquence of the *Walnut-Tree*, to retard the Blow. *I deſire to know the Reaſon that they proceed upon,* ſaid he, *in ſuffering me to live to this Age, and grow to this prodigious Bulk, and then to bring me to this untimely End? Is it this, that as my Station hath hitherto been more than ordinary eminent and conſpicuous, ſo my Downfal ſhould be the more remarkable and ſhocking? Let me beg of you to mediate in my Behalf, and to tell my Maſter, that I acknowledge I am an Obſtacle, and that I interrupt his Pleaſure in viewing the Country; but that if he'd be pleas'd to put the great and many Services I do him in the Balance againſt this one and*

 ſmall

ſmall Inconvenience, he would, I preſume, find it more than counterpois'd and compenſated. Enumerate the Particulars: How my Leaves, when dry, kindle and preſerve his Fire. How my Nut-ſhells are the chief Ingredient in the Compoſition of a deep Hue. How I amuſe and entertain his whole Family, nay his own Table, with my Fruit. That his whole Houſe can't produce one faſhionable Piece of Goods, but what derives its Form and Beauty from my Body. Nay, I can ſafely Swear, that the Temples, and Altars themſelves, are illuminated with the Oil that is extracted from me. But after all, if the obſtructing the Proſpect be all they can object, What occaſion is there to apply ſo deſperate a Remedy? I'll be content to reſign my Dignity, and will voluntarily diveſt my ſelf of my Robes and Verdure, rather than loſe my Life; let them cut-off my ſuperfluous Branches. This Relation having been made to the Gentleman, together with the Sighs and Tears with which it was firſt utter'd, made ſuch an Impreſſion upon him, that he ſolemnly profeſs'd, that it ſhould continue in Peace as long as he Liv'd; eſpecially conſidering, how much it would be to his own Advantage.

The MORAL.

We may learn from hence, that Children don't expreſs their Parents Inclination and Humour in their Conduct, as they do their Features in their Countenance: So far from this, that they moſt commonly reject what they embraced, and admire what the other deteſted. That it is the moſt abſtracted Cruelty, to Aggrandize thoſe firſt, whom we deſign afterwards for Ruin: That Pleaſure ought to give the Wall to Profit. And, laſtly, that we ought to be cautious, how we cenſure Perſons

as

as Fickle and Inconſtant, when they alter their Principles, or Reſolution; if they are afterwards perſwaded, that they are Erroneous, or Prejudicial.

Far be it from me to diſpute the Obligation a Prince is under of Puniſhing Offenders: But at the ſame Time I'll not ſcruple to pronounce him Indiſcreet, who ſhall Behead one of his Miniſters (tho' he be Convicted) when he is in a Capacity and Inclination to be Beneficial to his Prince and Country, and to make both amends by his future Conduct. Such a rigorous and ſevere Purſuit of Juſtice as this, would prove the Ruin of Himſelf, and his People: No prudent Man would ever revenge Himſelf of Himſelf.

I do not deny, but that a Maſter has almoſt an Abſolute Power over his Servants: That a Father may exert his Authority over a Stubborn and Willful Child; and a Sovereign likewiſe over a Rebellious and Undutiful Subject: But I'll never be perſwaded, that either of them have a Grain of Senſe, when, without conſidering the Advantage that may accrue to them by Conniving at an Error they ſhall animadvert, and by ſo doing expoſe and render themſelves deſtitute and obnoxious. There is not that Antipathy betwixt Juſtice and Self-Preſervation, but that they may come to a very near Interview, nay, be very Familiar. We'll allow a Superiour to put the Demerit of the Delinquent in one Scale, and the bare Suppoſition of his Good Behaviour for the future in the other, and as the Balance turns to proceed accordingly.

Andrew King of *Hungary* acted, in this Caſe, like a Man of the moſt conſummate Wiſdom and Prudence: Juſt before he undertook his Expedition, in his own Perſon, againſt the Infidels in

Syria, he committed the Care of his Realm to *Baucanez*, as the moſt Sincere and Faithful of all his Miniſters; together with this important Charge, he put in his Hands the moſt dear and precious Pledge he had in the World, the Perſon of his Queen. This Princeſs had a Brother that was paſſionately in Love with *Baucanez*'s Lady, and She, in order to facilitate his Enjoyment of her, without Regard either to her Extract or Quality, ſo far degraded Her ſelf, as to be their Confident, and to act betwixt them; and, in ſhort, carried on the Intrigue ſo dexterouſly, that She prevail'd upon the Lady, within a few Days, to Conſent to ſo indecent an Action. But as Sin always leaves a Sting behind it, *Baucanez*'s Wife chang'd Countenance immediately, grew Melancholy, and felt ſuch terrible Convulſions, and pricks of Conſcience, that being unable to conceal her Diſtemper any longer, ſhe threw her ſelf at her Husband's Feet, and made him her Confeſſor, telling him the whole Myſtery, with its Circumſtances: How that being Sollicited and Importun'd by the Queen, in the Behalf of her Brother, being allur'd with rich Preſents, and ſpecious Promiſes, ſhe at length comply'd, and polluted her Lord's Bed. *Baucanez* upon this Relation was Planet-ſtruck, ran directly to the Queen, firſt Reproach'd her in very ſevere Terms, and Stabb'd her to the Heart with his Dagger, thinking her unworthy to ſurvive a Crime of ſo black a Complexion.

The Breath was ſcarce out of the Queen's Body, when *Baucanez* took Horſe, and rode Poſt for *Conſtantinople*, before which City the King and his Army were then Encamp'd. Whither he was no ſooner arriv'd, but repairing to His Majeſty, he voluntarily declar'd his Attempt upon the Perſon of the Queen, preſenting him with his own Head,

if

if he thought proper to accept of it, as ſome ſmall Satisfaction for the Loſs of his Queen: His Majeſty, tho' ſtruck with Terror at the Relation of this outrageous Enterprize, made no other Reply to him than this: *Go, return inceſſantly to thy Poſt, and when I return, I'll Abſolve thee if Innocent, but if Guilty I'll make an Example of thee: The Infidels, with whom I am going to engage, and the deplorable State of Chriſtendom, touch me more ſenſibly at preſent.*

This Prince muſt certainly have been as abſolute a Monarch over his Paſſions, as over his Subjects; or elſe he could never have forborn dying his Sword with the Blood of him, who had imbru'd his Hands in the Blood of his Queen. But as he knew Fidelity to be inſeparable from *Baucanez*, as he was very well acquainted with his incomparable Prudence and Addreſs in the Management of Affairs; and his ſuperior Genius to maintain Peace and Tranquillity in the Realm, he refrain'd from Revenge.

Mahomet the Second had a mortal Spite againſt the Baſſa *Cachitez*, but however conſidering his Experience and Skill in Military Affairs, and that he could not well be ſpar'd, he always behav'd himſelf very Honourably towards him; did not expreſs the leaſt Reſentment in the World, and in this Diſguiſe he carried on Things, till he made himſelf Maſter of *Conſtantinople*, and conſequently Emperor of *Greece*. Then, and not till then, he put-off the Mask: For concluding, that he ſhould have little or no Occaſion, either of his Advice, or Proweſs for the Future, he order'd him to be Beheaded.

Whoever rightly conſiders the Policy of thoſe Two Princes, cannot help condemning the Conduct of the Emperor *Juſtin*; who, too uxoriouſly eſpou-

eſpouſing the unaccountable and private Grudge of his Conſort, at her Inſtigation call'd Home the Victorious *Narzes* in the Heat of his Conqueſt, charging him with the infamous Title of Diſ-loyal, without conſidering the Difficulty, or rather the Impoſſibility he ſhould meet with, to find a General, from whom he might reaſonably expect ſuch important Services, both for the Glory and Advancement of his Empire.

Nay, more than this, The Empreſs following the Dictates of her Paſſion, wrote a Letter to him in theſe inſulting and aggravating Terms. *How that Nature muſt certainly have made an egregious Blunder, for ſhe could never have deſign'd* Narzes *for a Man: That a Spindle was a properer Inſtrument for him to handle than a Sword, and that rather than ſee him want, ſhe her ſelf would employ him in Spinning Wooſted among her Maids.* Theſe ſhocking Provocations and Injuries exaſperated him to that degree, that he made no Scruple of Anſwering her in her own Language, *That he would wind her ſuch an intricate Web, that for her Hearts Blood ſhe ſhould never unravel it.* Theſe Words, as haſtily as they were ſpoken, were follow'd with as prompt an Execution: For Revolting from the Emperor; with thoſe very Arms, with which he had chaſed the *Goths* out of *Italy*, he introduced the *Lombards*, and in ſpite of all Oppoſition made them Maſters of it. Thus, not knowing how to govern his Paſſions, *Juſtin* loſt the moſt Noble, the moſt Heroick Soul, that ever warm'd a *Roman* Breaſt, and with him, all *Italy*.

CHAP.

CHAPTER XXXI.

That no Condition of Life is without Trouble and Uneaſineſs.

THE Fable tells us, that a *Horſe* ſeeing a Groom entring into the Stable with a Bridle, begun to cry out, *How very Unfortunate am I, not to have one Day of Eaſe alloted me. Yeſterday I was Hunting, to Day a Forraging, and to Morrow perhaps I ſhall be in the Plow.* While he was making theſe heavy Complaints he ſpoke to Two *Grey-Hounds* ty'd up near him; *You have Reaſon,* ſays he, *I grant to Laugh at my Condition, for you never carry any thing upon your Backs, and even your Courſing is a Pleaſure to you.* But one of them reply'd to him after this Manner: *Beating is no more ſpar'd us than Meat, and what is ſtill more grievous, we are under Confinement for our whole Life: But that* Hawk, *which you now behold upon the Perch, lives at Eaſe, and is exceeding Happy; when they carry it abroad, it enjoys its Liberty, and takes the freſh Air at Pleaſure; its ordinary Food is* Partridge, *and if he requires better, it need only be at the Pain to catch it. You are in a grand Miſtake,* cries the Bird, *and I pity your Ignorance, for reckoning me happy, who am one of the moſt miſerable Creatures: For whenever I endeavour to reſt upon a Tree, the Faulconer checks me ſeverely, and for one Morſel of good, I have twenty of bad Meat: Yet this Uſage I ſhould endure patiently, if they did not abuſe me, by making me carry a Bell about my Neck. They never fawn upon me, as they do upon their* Dogs, *neither do they careſs me as they do their*

Horſes.

Horſes. The Groom perceiving the Pleaſure and Satisfaction theſe Creatures took in their Diſcourſe, would not offer to deprive them of the Liberty of making their Complaints; but as ſoon as they had ended their Dialogue, he ſet the Saddle upon the *Horſe*, and Bridled him.

The MORAL.

We may learn from this Fable: Firſt, That we naturally have an Averſion to much Trouble. Secondly, That we look upon the Condition of other Men to be preferable to our own. Thirdly, That every one ſeems in a more particular Manner to be ſenſible of his own Misfortunes. Fourthly, That Afflictions make us reliſh Pleaſures the better. Fifthly, That it is neceſſary the Unfortunate ſhould have Liberty to Complain, in order to alleviate their Afflictions.

There is not any one of what Profeſſion ſoever, that may not properly ſerve as a Subject to this Fable: For where is the Man that is entirely ſatisfy'd with his own Condition? *Horace* has very juſtly obſerv'd, that the Merchant complains of the Hazards and Fatigues of the Sea; and that he look's upon the Life of a Soldier, as bad as it is, to be much more Honourable. The Soldier, on the Contrary, reduced to Neceſſity, approves of nothing ſo much as a Man of Commerce and Buſineſs; whoſe Profits and Advantages, ariſing from Trade, procure all Conveniencies, and render his Way of Living happy and agreeable. The Citizen is charm'd with the Pleaſures of a Country-Life; and the Husbandman, tired with continual Labour, admires nothing ſo much as the Eaſe and Satisfaction the City affords. The Courtier laments his ſervile Flattery and Obſequiouſneſs

quiouſneſs to his Prince, and thinks that his Rewards are not equal to his Deſerts. If the Sovereign commits any Part of the Government to his Charge; or if he ſhews more Reſpect to one, who has been leſs Serviceable to him, he ſtill repines and ſhews his Reſentment. If he follows the Court, he is diſpleas'd with a Life ſpent in Eaſe and Luxury, and had rather chuſe to paſs away his Time in an agreeable Retirement. If he lives at a Diſtance, he thinks himſelf as far diſtant from the Happineſs which theſe enjoy, who ſit at the Helm of Government, and embrace the Slavery of the Court. If he is Complemented with any publick Poſt in the Army, this truly does not hit with his Inclinations; or perhaps is not ſo high Advanc'd as another, whoſe Merits, in his Opinion, fall infinitely ſhort of his own. If he has Children, Wars give him continual Uneaſineſs; If he has none, he reckons them the happieſt who have moſt. If his Wife is Ugly, he Hates her; If Handſom he is Jealous. If ſhe is Extravagant, ſhe will ruin his Family; If Sparing ſhe will diſgrace it.

Thoſe alſo, who are poſſeſſed of the higheſt Offices in the Church are diſſatisfied, they could wiſh for a little more Liberty, and think the Preferments they enjoy are attended with too much Trouble. Thoſe who are imploy'd in the Affairs of the State, and have the Management of the Government in their Hands, are always Murmuring and Uneaſy; They can ſpare no Time to recreate themſelves, neither can they be free in Converſation. The Publick's Welfare always employs their Thoughts, and their Charge obliges them to be reſerv'd.

The Learned are not always at Eaſe, but deplore their Unhappineſs, and confeſs, that a too great Application to Study is not only deſtructive to the

Brain, but renders their Tempers moroſe, and ſhortens their Days.

Themiſtocles quitted pleading at the Bar, for an Office in the Army; and the *Romans* often recreated themſelves with both theſe Kinds of Life. *Diocleſian*, being tired with the Weight and Splendor of a Crown, chang'd his Empire for a poor Village. *Cincinnatus*, who was call'd from the Plow to the Dictator-Ship, afterwards quitted the Senate to follow the Plow. *Zeno*, the Merchant, became a Philoſopher. *Ariſtipes*, from a Philoſopher became a Courtier, and *Sylla* from a Prince, a private Perſon.

'Tis the greateſt Default, and Imperfection imaginable in Men, that they ſhould be ſo wavering in their Affections, and changeable in their Inclinations. What is agreeable to us to Day, diſpleaſes us to Morrow, and the next Day perhaps grows inſupportable. We always are apt to forget the Bleſſings and Happineſs that attends us, and only reflect upon our Misfortunes, and the Diſappointments that we meet with; which encreaſes our Uneaſineſs, and enhances our Miſery.

Whoever has ſo great a Deſire of taking up Arms, ought to conſider ſeriouſly the innumerable Hardſhips and Fatigues he muſt undergo: for Hunger and Thirſt, Perils and Dangers, will be his inſeparable Companions: And it may be, when he has pretty well ſurmounted all theſe Difficulties, he is not in the leaſt aſſur'd, that all his Courage and Loyalty, all his Conduct, join'd with Prudence and Judgment, will gain him the Ear of the General, or recommend him to the Affections of his Prince.

Thoſe, on the contrary, who have engag'd in that Profeſſion, ſeem to make uſe of the propereſt Method to eaſe a diſcontented Mind, who can look

look with Calmneſs and Undiſturb'dneſs upon the Pleaſures and Satisfaction, that War deprives them of; and can rejoyce in their Honours and Preferments, without repining at the Pains and Troubles, that neceſſarily attend them. Beſides, what moſt of all encreaſes their Happineſs, if poſſible, is when they look upon themſelves as the only true Patriots and Defenders of their Country. I ſhall paſs by, in Silence, the Acclamations and Applauſes they receive from the People, as a Tribute due to their Merit, after ſome extraordinary Exploit: Their Friends are pleas'd with their generous Behaviour, their Relations reckon themſelves Happy in their Happineſs, and Poſterity looks upon them as inimitable Examples of Heroick Virtue.

Hence it is, that we ſhall find, whatever Compariſons we make between the different Profeſſions of Mankind, that they are all checker'd with Pleaſure and Pain, Miſery and Happineſs; and that it is the greateſt Folly imaginable, fondly to admire other Men's Enjoyments, and murmur at their Own.

The Man of the Gown perhaps cannot give ſufficient Teſtimony of his Courage, yet he may leave behind him an irreproachable Proof of his Wiſdom. If he is not allow'd to live up to the Grandeur and Pomp of a Soldier, he will not ſuffer theſe Inconveniences that ariſe from a numerous Equipage: And if he cannot decide a Quarrel, by the Point of his Sword, yet he can appeaſe it, by the Influence of his Eloquence.

In one Word, We are Daily taught by Experience, that there is no Condition, how Miſerable ſoever and Diſtreſs'd, but ſometimes has its Intervals of Happineſs and Satisfaction; and no Mortal was ever yet ſo much at Eaſe, but his Shoe wrung him ſome-where or other. St. *Auſtin* con-

firm'd this, when making an Oration before the Emperor *Theodoſius*, he ingenuouſly confeſs'd, that Beggars themſelves, in an humble Cottage, not puffed up with any aſpiring Thoughts of Greatneſs, nor dejected with any mean Opinion of their Low Eſtate, enjoy'd Themſelves more Happily than he Himſelf.

CHAP.

CHAPTER XXXII.

That we ought to keep our Word, even to an Enemy.

IT happen'd once, that a *Stag* had the Diverſion of ſeeing an extraordinary good Courſe, between a Brace of *Grey-Hounds* and a *Hare*, as he ſtood under a Covert upon the Declivity of a little Hill, that had the Command of a very agreeable Proſpect over the neighbouring Plain. Many and many Turns had poor *Puſs*, and ſhe gave the *Grey-Hounds* as many Baulks and Doublings: But being almoſt ſpent, the fleeteſt and boldeſt of the Dogs threw himſelf at her, with too much Precipitation, and by Accident broke one of his Legs. The *Stag* being of a generous and compaſſionate Mind, and perceiving that the *Hare* had made her Eſcape; and that by this Means the poor mournful *Grey-Hound* was left deſtitute, without his Companion's Aſſiſtance, came to him and very courteouſly offer'd his Service, to carry him upon his Back to the next Town. The *Grey-Hound*, who at firſt fear'd leſt he ſhould have ſome Deſign upon him, though in great Diſtreſs, ſeem'd very unwilling to aſſent to it; till at laſt, perſwaded by the *Stag*'s prevailing Arguments, who gave him his Word he ſhould come to no Harm, he got upon the Back of the ſtooping *Stag*, and away they trudge along towards the next Village. They had ſome Talk together upon the Road; and the *Stag* was got upon this Topick; *viz.* How happy he, and his whole Fraternity ſhould live, were it not for the Currs, who without any Provocation were

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continually moleſting them. A *Fox* overhearing their Diſcourſe, began to ſneer the *Stag*, for carrying his Enemy upon his Back. *I have no Enemies*, ſaid the *Stag*, *beſides the Dogs, and this is a Grey-Hound: All Grey-Hounds are Dogs*, reply'd the *Fox*, *and know, that if thou wert in his Diſpoſal, as he is in thine, thou wouldſt lament thy ſelf on the Brink of Ruin.* This mov'd the *Stag* a little, and he was about to give the *Grey-Hound* a Toſs, but remembring the Promiſe which he had made him; *No matter*, ſays he, *if his confederate Acquaintance are ſo ungrateful, as to conſpire againſt me, after ſo good a Turn, I'll act the defenſive Part, but this ſhall receive no Harm, ſince I have given him my Word upon't.*

The MORAL.

The true Sence of this Fable is, Firſt, That raſh and inconſiderate Deſigns generally prove Unfortunate, and by putting our Judgment in a Hurry and Confuſion, turn our Undertakings into Diſappointments and Miſcarriages. Secondly, That a Man of a generous Spirit takes delight in aſſiſting even his inveterate Enemy in Adverſity. Thirdly, That in Matter of Friendſhip, or Truſt, we can never be too tender. And finally, that our Behaviour towards our Enemies Friends, or Relations, ought to be manag'd without Breach of Faith, and with a due Regard to the Laws of Honour, Honeſty, and good Manners.

To keep one's Word to a conquer'd Enemy, to ſhew him Mercy, nay to take him into our Protection, is the Excellency of a great Mind, a noble Inſtance of Generoſity, and a certain Indication of the great Progreſs we have made towards the overcoming of our Paſſions. There are ſome particular

ticular Nations, that are more ſcrupulous in theſe Points than others; and wherein are many gallant and heroick Spirits, who think that their Names would ever be blacken'd with Infamy and Diſgrace, ſhould they break their Words to their Enemy. Daily Experience furniſhes us but with too many Inſtances of this Kind, in thoſe unhappy Duels, if I may ſo ſay, in which it has often been obſerv'd, that a Gentleman, offended either in his Perſon, or ſtruck at in his Honour, after having demanded Satisfaction by the Point of his Sword, and diſarm'd his Adverſary, yet has been ſo much averſe to the Thoughts of Revenge, that upon his Antagoniſt's begging for his Life, he has not only readily granted it, but help'd him up, ſtop'd and bound up his Wounds, ſhelter'd him in his own Houſe, and render'd him all the Service imaginable.

But as I have hitherto endeavour'd to produce ſhocking Inſtances, in order to diſcountenance Vice, or exemplary Ones, to ſupport the Intereſt of Virtue, ſo I'll purſue my firſt Deſign.

The unhappy Inſtance of *Sigiſmund*, King of *Hungaria*, will be ſufficient to demonſtrate to us how dangerous, not to ſay baſe and unjuſt a Thing it is, for thoſe who, according as Time ſerves, keep or recede from their Promiſes. This Prince, it ſeems, at the Inſtigation of *Julian* the Pope's Legate, broke the Treaty that had been ſolemnly concluded between *Bajazet* and him, at a Time he thought he had an Advantage over his Enemy; and, induced by this Perſwaſion, he again takes up Arms to be Reveng'd, he ſaid, of the common Foe of the Chriſtians, and that contrary to the Opinion and private Sentiments of *Huniades*, Governor of *Hungaria*. But what was the Event of it? He loſt the Battle, his Army was entirely Routed,

Routed, and the Diſpoſal of his Kingdom lodg'd in the Hands of thoſe *Barbarians*. As to Cardinal *Julian*, who was the Promoter of the Treachery, he was Aſſaſſinated, God having permitted he ſhould ſuffer for his perfidious Advice.

If ever a Prince had a ſeeming Reaſon to violate his Word or Promiſe, prompted by the Hope of being a great Gainer by it, it was *Sextus Pompeius*. His Father had been defeated by *Julius Cæſar*, *Auguſtus*'s Uncle, at the Battle of *Pharſalia*; and of all thoſe large Dominions, which *Auguſtus* and *Marcus Antonius* had poſſeſs'd themſelves of, he had none left him but *Sicily*. When they were all pretty well reconcil'd, he receiv'd into his Ship, thoſe Two great Commanders, or rather Maſters of the World: during the Entertainment he made them, ſome of his Houſhold-Officers, jealous of his Grandeur, whiſper'd him, that, in getting rid of Two Heads, he might recover the Empire, which had been Uſurp'd from his Father, whoſe Death he would Revenge at the ſame Time. His *Freed-Man*, *Menodorus*, who continually exhorted him to turn his Thoughts upon nothing, but makeing freſh Additions to his Glory, caſting his Eyes upon him in that Inſtant, extorted this ſhort Anſwer from him out of his Fidelity, *That* Auguſtus, *and* M. Antonius, *were come upon his Word of Honour, which was dearer to him, and more precious than the* Roman *Empire*.

I'll ſay nothing of thoſe remarkable Inſtances left to us by thoſe Renown'd *Grecians* and *Romans*, ſo famous for their Faithfulneſs, in keeping their Words to their Enemies, that when they had been taken Priſoners, and ſet at Liberty, like one *Regulus*, upon their Word, rather choſe to deliver themſelves up again into the Hands of their Enemies, and ſuffer the moſt cruel Puniſhments, than

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to break, or by any means be deficient in the Performance of it.

I'll take this Opportunity to give the Reader the Rehearſal of a Melancholy Adventure of a late Date, though the Name of the illuſtrious Lady, I am now ſpeaking of, is at preſent out of my Memory. One Evening, as ſhe had withdrawn her ſelf into her Chamber, a wounded Perſon, purſu'd by his Enemies, ruſh'd in on a ſudden, as into an *Aſylum*, conjuring her to conceal him, or his Life was loſt. The Lady, mov'd with Compaſſion, promis'd him ſhe would; and accordingly hid him in a private Cloſet, in one of the Corners of the Room, where ſhe ſtop'd the running Gore, and bound up his Wounds, which ſhe had ſcarce finiſh'd, but thoſe, who had watch'd him in, confuſedly enter'd her Houſe, which, by the Lady's Leave, they ſearch'd every where, except the Cloſet where ſhe had ſecur'd him.

In the mean-while the Body of her dead Son, Stabb'd in three different Places, was brought in, whom the Lady beholding, felt on a ſudden a cruel War, between Faithfulneſs and Revenge, ſtruggling in her Lab'ring Breaſt: However the Former got the better of it. Unable to utter one ſingle Word, ſhe caſt herſelf upon the Corps, mingling her Tears with his Blood; and when her Grief gave her leave to ſee the Aſſaſſin, *Go thou, O Murderer!* ſaid ſhe to him with more than Female Courage and Virtue, *go Cruel, thou haſt took away from me what I counted the deareſt in the World; haſten out of my Houſe, ſince thou didſt take it as a Sanctuary, and that I find myſelf oblig'd to ſacrifice my preſent Vengeance to my Promiſe: But when once thou art, by my Aſſiſtance, in a ſecure Place, order it ſo that I may never meet thee again, for I am reſolv'd to revenge my irreconcilable Grief, by all*

the Rigour of Juſtice. After theſe Words ſhe had him privately conducted where he himſelf deſired to go.

After ſuch an Inſtance of Generoſity and Faithfulneſs in a Woman's Breaſt, Can there be any amongſt Men ſo baſe, as to offer to be Worſe than their Words? We have upon Record another Inſtance of Cardinal *Colonna*, Enemy to Pope *Clement the Seventh*, whom he took Priſoner of War at the taking of *Rome*. As ſoon as he had him in Poſſeſſion, he treated him with all the Candour and Courteſy imaginable; and behav'd himſelf towards the Cardinals his Brethren, though moſt of them his ſworn Enemies, with an unparallell'd Kindneſs, whom he invited often to his Table, nay paid the Ranſom for ſome of them; and though he had both the Power, and Sword in his Hand, yet he never proceeded to Revenge. Nay, he exceeded all this in that ſame Encounter: For as ſome, belonging to the Family of St. *Croix*, had barbarouſly put his Father to Death, ſome time before; and as a Lady, very near related to the Murderers, happen'd to fall into his Hands, with her Daughter, to whom ſhe had given a good Education; both the one and the other expected no leſs than the Loſs of their Honour, and to make a ſhameful Exit by the Hand of the common Hangman; whereas he gave them his Palace for a Refuge, had them waited upon with all the Reſpect and Honour due to Perſons of their Quality, and Ranſom'd their Liberty from the *Germans*, at his own Expence: And what is yet more brave and praiſe-worthy in this his generous Behaviour, is, that he was not at all pre-engaged by his Word of Honour, but that he thought himſelf always oblig'd, whenſoever an Opportunity offer'd itſelf, to oppoſe a baſe Action, or to perform a virtuous One.

By

By whatſoever Impulſe it was, that the Grand *Sforce* was prompted, it muſt be confeſs'd, that his Generoſity is not to be parallell'd. It happen'd that that brave Commander was ſo dangerouſly Wounded by *Brandolin*, at the Battle of *Viterbo*, that no one expected his Life: However, after his Recovery, he took by Aſſault a certain Place defended by *Brandolin*. The firſt thing he order'd after his Entry was, that *Brandolin*'s Life ſhould be ſav'd. *Brandolin* expected from that Delay nothing but more terrible Puniſhments; when *Sforce*, ſo far from that, ſent for him to his own Table, where he extoll'd him for his Valour, and generouſly declar'd, that he thought it an Honour to be Wounded by him; after this kind and favourable Reception, he loaded him with rich Preſents, reſtored him to his Liberty, and courted his Friendſhip, as he would have done that of a powerful Prince.

CHAPTER XXXIII.

That one of the greateſt Misfortunes, that can befall us, is to be engaged in long and tedious Law-Suits.

WE are told, that the Brutes made an Agreement, amongſt themſelves, to adminiſter Juſtice in their Turn. Now it ſo fell out, that the *Wolf* had a Cauſe depending when the *Fox* was to ſit Chair-man, which was this: *An old Sheep*, he ſaid, *by her laſt Will, in order to diſcharge her Conſcience, had appointed him to be Guardian of her Lambs:* But as it look'd a little Suſpicious, on Account of their natural Antipathy, he diſpatch'd an Expreſs to Mr. *Reynard*, to inform him of his Caſe; and let him know, that if he would but let him carry his Cauſe this one Time, when it was his own Turn to ſit upon the Bench, he would engage to render him Maſter of all the *Hen-Rooſts* in the County. *Very well*, quoth *Reynard* to the Meſſenger, *my Service to thy Maſter, and bid him take Care to produce his Witneſſes, I'll direct the Jury.* Now Mr. *Plouden* had no more to do, to colour his Injuſtice, than to bribe two Witneſſes, and in order thereunto, he ſent for a *Kite*, and a *Vulture*, two Birds of Prey, to whom he promis'd the Garbage of the Lambs, as ſoon as he had them in his Poſſeſſion. To make ſhort on't, the Plaintiff prov'd the Fact; now Mr. Chair-man, by way of Form, ask'd the *Lambs* what they had to ſay for themſelves; for, ſays he, you ſee theſe are *Teſtes probi & legales;* the poor Innocents, with Tears in their Eyes anſwer'd, that their Mother never

never had any ſuch Deſign; ſince, ſaid they, that very ſame *Wolf*, was continually drawing out ſome Scheme to promote his concerted Plots againſt her. The *Wolf* taking hold of theſe laſt Words, as detracting from his Character, inſiſted upon having them puniſh'd for that malicious Aſperſion: But the *Fox*, pretending to do them a great Favour, order'd no more than that, according to their Mother's laſt Will and Teſtament, they ſhould remain under the *Wolf*'s Tuition.

The MORAL.

We are hereby inform'd, that there is no Nation, how Barbarous ſoever, but that would be thought to have a ſpecial Regard to Juſtice. That two Villains are always ready to ſerve one another. That we may judge by the Character of the Teſtator, what his Teſtimony will be. And finally, That a Tyrant thinks himſelf kind to us, if he does not puniſh according to the utmoſt extent of his Authority, whenever we come within the Verge, and under the Rod of his arbitrary Power.

Thoſe, in my Opinion, that are perplex'd and involv'd in *Law-Suits*, againſt their Will, highly deſerve our tendereſt Pity and Compaſſion; thoſe that are conſtrain'd to have Recourſe to Juſtice, to obtain or preſerve their own Rights, are really Excuſable: But thoſe, who take delight, even at the Expence of their own Reſt and Tranquillity, to interrupt and diſturb their Neighbours, who ſow the Seed of Diſcord among Relations, who fooliſhly conſume their own Subſtance, to maintain a Company of ſneaking *Bum-Baylies*, crop-Ear'd *Scriv'ners*, or tricking *Pettifoggers*, ſuch Fools as thoſe, I ſay, merit a more infamous and cruel Puniſhment, than was ever yet contriv'd amongſt Chriſtians.

Lewis

Lewis the Eleventh of *France* found out a new Way to puniſh a certain eminent Subject of his, that came under the ſame Predicament with thoſe laſt mention'd, which was the terminating of all his *Law-ſuits* in one Day. The Caviller earneſtly intreated his Majeſty, that he would not bereave him of all his Pleaſures at once, but leave him one half Dozen of his Suits, whereby he might divert and employ his contumacious Mind. Without Doubt he was endued with a very odd and fantaſtical Soul, to place his chief Happineſs in what is ſo Vexatious and Troubleſome, and an utter Enemy to Nature.

Sure no Condition in the World bears a nearer Reſemblance to Slavery than this: After having ſuffer'd a thouſand Indignities, to be humbl'd and non-ſuited by a Slave, to be baffl'd and ſcoffed at by a Counſellor, and oftentimes to cringe and ſcrape to ſome pitiful Fellow, much below ourſelves, both by Birth and Fortune; and which is ten thouſand Times worſe, after ſo many Fatigues, Anxieties and Expences, to ſee our Adverſary unjuſtly poſſeſs'd with our Effects.

Were all Lawyers Men of Integrity and Honour, doubtleſs they would pity the Condition of the Unfortunate, who are dejected and impoveriſh'd for Want of a quick Expedition; and would out of Charity over-look ſome of thoſe inſignificant Formalities, which keep 'em ſo long in Suſpence. Were they mindful of the Charge they are entruſted with, they would not dare to prefer a little vile Lucre before the Dictates of their own Conſciences, or think that a little preſent Profit can ever be a ſufficient Price for thoſe dreadful Calamities, which often deſcend to lateſt Poſterity.

Let

Let him who would acquire all the good Qualities of an eminent Judge only make these few Reflections ; *viz.* That his Authority was instituted to maintain the Rights and Priviledges of the Republick; that he is the Source of all the Blessings of human Society; that the Almighty has been pleas'd to appoint him as his Vice-Gerent, to declare his Will in Favour of the Innocent; and that his Words, which are lookt upon as an Oracle, are of an equal Weight and Importance with the Sword of a Commander in the Day of Battle.

But alas ! How small is the Number of those, that are desirous of treading in the Steps of that Brave and Generous *Lawyer*, who us'd to tell his Friends, that he was never easy, not even at Table, if any of his Clients were waiting to consult him about Business ? But suppose a Client should be treated with all the Courtesy and Affability imaginable, yet he is more no secur'd than he that undertakes a long and tedious Journey, who has not only the Fatigues and Toils, that generally attend Travellers; the Injuries of the Air, the Assault of Robbers, and the Treachery of his Host to fear, but also the Infidelity of his own Companions ; so the Person entangl'd in the Law ought to be no less cautious, lest his Attorney, prompted by his own private Interest, should prolong his Cause ; lest his Counsellor , by disguising the Truth, should take a Fee in both Hands; lest he should meet with a corrupt and mercenary Arbitrator; and lest, by the Means of base and suborn'd Witnesses, he should wrongfully be depriv'd of his Honour, his Estate, or perhaps his Life.

He that well considers the Practice of the World, will find this Fiction of the *Wolf*, *Fox*, *Kite*, and *Vulture* in the Fable, to be in some Measure the common Case of Mankind. The

Wolf

Wolf ſets forth the Temper of a fraudulent and bloody Impoſtor, who brings in a falſe Charge; as to the *Fox*, who gives his Aſſent, in hopes to be gainer by it, to carry on the Plot againſt the innocent *Lamb*, under falſe Colours and feign'd Pretences, the ſame black and impious Deſigns will often occur to us, when we inſpect into the Humours of Men; whoſe Minds, intent on the Purſuit of Intereſt, are as it were mask'd and benighted in the Search after Juſtice, and I'll leave to the World to determine, whether or no, the Counſel, Jury, and Witneſſes were ever in a Conſpiracy againſt the Innocent. As for my Part I ſhould be eaſily perſwaded, that all *Wolves* and *Foxes* do not go upon all Four; and as for *Vultures* and *Kites*, I mean falſe, ſcandalous, profligate, and perjur'd Witneſſes, had every one of them a Bell at his Neck, our's might be juſtly call'd the *Ringing* Iſland. The Verdict determines the Cauſe, but it is the Evidence, true or falſe, that governs it: We ſhould therefore be very cautious, and duly conſider what danger there's in giving too much credit to the Oaths of ſuch Knaves, whoſe Reward for their undetected Perjury is often left to be the Work of another World; though they do not always eſcape unpuniſh'd in this, as we ſhall ſee by the following Inſtances.

Cambyſes, when he inſtall'd a certain Judge, caus'd his Tribunal to be cover'd with the Skin of his own Father, whom he had ſentenc'd to be flay'd, becauſe he had taken Bribes and perverted Juſtice. We have alſo another Inſtance in the Duke of *Ferrara*, who hang'd his Counſellor, becauſe he had promis'd him to free his Highneſs from a Debt, which he knew to be legally due. As to falſe Witneſſes, we'll give a more full Account of them in the following Lines.

A Grand

A Grand *Viſier*, under the Reign of *Acmet*, having been inform'd of the inſatiable Avarice of the Governor of *Satalia*, who impudently pilfer'd and impos'd upon the Subjects of the Grand Seignior, by the Aſſiſtance of ſome vicious Perſons, ſent a Jew thither with a Silver *Mace-Royal*, beſet with precious Stones, to expoſe it to Sale: The Jew was already offer'd four and twenty Thouſand Livres, when this infamous Governor order'd him to be ſeiz'd as a Thief, and declar'd, that he had ſtolen that *Mace* from him. This Cheat ſeem'd the more plauſible, becauſe he had hir'd a Goldſmith, who wickedly atteſted he had made it, and ſome others moſt impudently affirm'd, that they had often ſeen it among his Jewels and moſt valuable Treaſures.

The *Viſier* being appriz'd of this, immediately repair'd to the Place, and ſtrictly examin'd the Governor and all his Witneſſes, who upon Oath confirm'd what they had ſaid before. Upon which the *Viſier*, by moving a little ſecret Spring, which they had not found out, pull'd out a Paper whereon was inſcrib'd the Name of the Perſon that made it, together with the *Viſier*'s, to whom it belong'd. Theſe Villains finding all their deviliſh Stratagems fruſtrated, and not having one Word to ſay for themſelves, were all together, without Reſpect to Perſons, hang'd in the publick Place of Execution.

CHAPTER XXXIV.

That the true Means to Die well, is to think often on Death.

THere was a certain *Shepherd* and *Shepherdeſs*, who, after they had for a long Time liv'd very comfortably and happily together, were ſuddenly ſeparated by Death, which was effected after this Manner; as this incomparable Nymph lay one Day Sleeping upon a green Turf, ſhe was unfortunately ſtung in her Breaſt by a *Snake* that lay hid in the Graſs, which being Venomous prov'd fatal to her. The *Shepherd* thus bereav'd of his Conſort, after many bitter Wailings and Lamentations, erected a Tomb for her at the Foot of a little Hill, which he daily viſited and ſtrew'd with *Thyme*, *Violets*, and *Roſes*: Beſides theſe funeral Rites, he was ſo careful in keeping of it neat and clean, that he would not ſuffer any Animal to approach it, leſt thereby it might be diſorder'd or polluted. One Day, as it was his daily Practice, he was killing the *Worms*, which came out of the Tomb, when on a ſudden he thought he heard ſome Complaints, to which lending an attentive Ear, he at length perceiv'd a *Worm* addreſſing himſelf to him in theſe Words: *Dear Shepherd, be not ſo cruel to thy departed* Amaranta, *whom thou haſt ſo tenderly loved. Thoſe Worms whom thou treadeſt upon, thinking thereby to manifeſt thy Kindneſs to me, are one Part of my ſelf; and for thy greater Satisfaction lift up this Stone that covers me.* He had no ſooner lifted it up, but he ſaw an innumerable Multitude of

Worms

Worms creeping from that once beautiful Face, who ſaid to him very diſtinctly, Thyrſis, *forget what I have been, and remember that* Thyrſis *muſt one Day be what* Amaranta *already is.* Theſe laſt Words made ſuch an Impreſſion upon his Mind, that neglecting all worldly Affairs, he turn'd all his Thoughts upon Death, the better to prepare himſelf for it, and a Life eternal, which was attainable thereby.

The MORAL.

Though the Thoughts of Death are very terrible and ſhocking, the very naming of which is apt to chill our Blood and Spirits, and draw a dark Veil over all the Glories of this Life; yet the foregoing Fable does ſufficiently evince to us, that none are exempted from it: That it ſteals privately upon us to ſurprize us the more. That we ſtill retain ſome kind Affection for thoſe that are departed, if we had a ſincere Love for them when alive. That the moſt beautiful Body muſt be made Subject to Corruption, and become the Food of *Worms*. And finally, that the oftner we think on Death, the more familiar will ſuch Thoughts be to us, and leſs dreadful; as by Cuſtom, Practice and Patience, all Difficulties and Hardſhips, either of Body or Eſtate, are made eaſy to us.

As every ſingle Minute of our Lives brings us nearer to our Death, ſo we ſhould not let one Moment ſlip without meditating thereupon, and regulating our Lives according to the reſult of ſuch ſerious Meditations, which would effectually prevent our ſetting a value upon our ſelves, upon the Account of our Beauty, or any other tranſitory Accompliſhment, ſince they are all liable to Corruption, and every Particle of our Body muſt

ſooner or later be moulder'd into Duſt. No earthly Grandeur ſhould expel theſe Thoughts, ſince Death will as certainly attack the Prince as the Peaſant, and that no Balſam or Pickles can preſerve that which is doom'd to Corruption.

Francis the Firſt Duke of *Britanny*, finding himſelf dangerouſly ill, being then juſt in the Flower of his Age, thus beſpoke his Courtiers, as he lay upon his Death-bed; *My Friends*, ſays he, *it is not long ſince you beheld me array'd in Purple Robes, majeſtically ſeated on my Throne, reverenc'd by all the Nobles of my Court, and dignify'd with the moſt pompous Titles of Honour, and Marks of Diſtinction; and a few Days hence I ſhall be no more than a Heap of Duſt: Therefore I think the moſt conſummate Wiſdom in Men, is to think often on that Moment, which puts a Period to this mortal Life, and gives Birth to an eternal One.*

The Emperor *Maximilian* and *Charles the Fifth*, his Grand-Son, were ſo far from forgetting their latter End, that for a long Time before their Death, they never ſtirr'd abroad without their Coffin along with them. And there was a very remarkable Thing in the Former, which was, that he deſir'd his Body might not be embowel'd, after his Death, but on the contrary, that it might be the ſooner conſum'd and waſted away, he order'd that his Noſtrils, his Mouth, and Ears ſhould be ſtuffed with Lime inſtead of Balm. As to *Charles the Fifth*, he order'd his Coffin to be brought into his Bed-chamber every Night, which, during his Life Time, occaſion'd various Conjectures amongſt his Subjects, who were moſtly of Opinion, that it was a Coffer fraught with moſt valuable Jewels.

Since we are diſcourſing about *Charles the Fifth*, King of *Spain*, perhaps it will not be amiſs to give an Account of a remarkable Paſſage relating to

Iſabel

Iſabel his royal Conſort; who was ſo much renown'd for her Beauty throughout all *Europe*. Being Dead at *Toledo*, ſhe was put into a Coffin and deliver'd into the Hands of the Duke of *Gandia*, a Noble-man of the Family of *Borgia*, to be by him tranſported from thence to *Granada*, the Place appointed for the Burial of all the Kings and Queens of *Spain*; which done, and the Coffin deliver'd to the Canons belonging to the Cathedral, they would oblige him to take an Oath, as it was always Cuſtomary, that the Corps therein contain'd was that of the Queen of *Spain*. The young Noble-man refus'd it, but being compell'd by the Biſhop, who would not receive it upon any other Terms, he declar'd to him, that he would not ſwear that ghaſtly and frightful Corps, half eaten up by *Worms*, to be that of that beautiful Queen, admir'd and ador'd by all *Spain*; but this he was ready to atteſt, that it was the ſame Corps which he had receiv'd into his Charge, with expreſs orders to bring it to the Cathedral Church at *Granada*. This diſmal Spectacle was the Occaſion of his making a Reſolution to retire from the World, which he actually put in Execution, as ſoon as his Dutcheſs departed this Life.

Were we ſeriouſly to meditate upon this great and ſudden Alteration we ſhould find, that we have juſt Reaſon to cry out with *Job*, chap. 17. v. 14. *I have ſaid to Corruption, thou art my Father; to the Worm, thou art my Mother, and my Siſter.* But alas! This degenerate Age is too much harden'd againſt the Fears of another World; Immorality, Debauchery and Blaſphemy are grown to ſuch a Head, that all Thoughts of Death and Futurity are entirely laid aſide.

Now it has always been obſerv'd, that publick Miſery was the inevitable Conſequence of publick Vice:

Vice: and if we examine into the Cauſe of thoſe Judgments, God has been pleas'd to inflict upon us, and ſearch after the Source of all Misfortunes, we ſhall find them to proceed chiefly from this, a total Oblivion of our latter End, and Hopes of enjoying our Riches, Pleaſures, and Honours for ever. For, in the Name of Wonder! could any Man have at the ſame Time the Thought of Sacrificing his Country to his own private Intereſt; of expoſing the Publick to Sale, breaking through all Bonds of Faith, of inſulting the moſt ſacred Principles of our holy Religion, of affronting God Almighty himſelf, and that of a neceſſity of a ſpeedy Departure from this World, and of his appearing before a juſt Judge, who alone knows the Hearts of Men? Should we often conſider, that we muſt go out of this World (and that very ſoon, not being ſure of one Day we have to live) as Naked as we came into it, that Bodily Pleaſures can laſt no longer than the Body it ſelf; and that after this ſhort Life we muſt expect an Eternity of Happineſs, or Torments; certainly, except we were as diſtracted, as impious and prophane, we would abſtain from Wickedneſs, if not for the love of him who has ſo tenderly lov'd us, at leaſt for our own Sakes, in order to avoid eternal Puniſhment. And indeed the preſent State of the Times does afford us but too much Reaſon to apprehend, that God's Judgements are already come abroad amongſt us; for as he generally adapts them to the People's Diſeaſes, ſo the Decay of publick Wealth is a Puniſhment exactly ſuited to the covetous and mercenary Spirit of this Nation; for as Covetouſneſs undermines Faith, Probity and every Thing that is virtuous and good, ſo does it of Courſe over-turn thoſe Principles, which are the neceſſary Fences of every Bleſſing and Happineſs.

Give

Give me leave to conſider one Thing more, which is, that as Death is the Condition of Life, the Law of Nature, and the Tribute of Mortals, no one doubts of its certainty, and a great many, who in their own Sentiments are not entirely loſt to all Senſe of Virtue and Religion, talk of preparing for it, but having perhaps a plentiful Fortune, a thriving Trade, or the Favour of their Prince, they ſtill put it off from Time to Time, till at laſt they are overtaken and cut-off in the midſt of their Debaucheries: *Let us take our Fill of this World*, ſay they, *whilſt our Youth, Strength and Health permit us, and repent when we are Old.* Which is little better than to ſay, we are reſolv'd to go to Hell, and ſuffer the moſt dreadful Penalties God has in Store for the Wicked, except by chance we happen to grow Old, and be weary of our Sins: For upon what Security do we propoſe to grow Old, and ſuppoſe we ſhould, the Experience of the World ſufficiently proves the Vanity of this Argument: For how many old Men do we ſee repent of their youthful Debaucheries? Do they not rather retain a Love and Affection for thoſe Sins, which they can commit no longer? And the Reaſon of it is very plain; for can it be ſuppos'd, that a long Cuſtom and Habit of Wickedneſs can prepare our Hearts to a ſincere Repentance, does it not rather deſtroy the Modeſty of human Nature, and all ſenſe of God and Religion?

Therefore ſince our Death is ſo certain, and the Time thereof ſo uncertain, we'll conclude, that the beſt Means to Die well, which chiefly depends upon a good Conſcience and a ſincere Repentance, is to think often on Death, and to be always prepar'd, according to our Saviour's Advice, *Luke* 12. 35, &c. *Let your Loins be girded about, and your Lights burning; and ye yourſelves like unto Men that*

that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe Servants, whom the Lord when he cometh ſhall find watching: v. 39, 40. *And this know, that if the good Man of the Houſe had known what Hour the Thief would come, he would have watch'd, and not have ſuffer'd his Houſe to be broken through. Be ye therefore ready alſo, for the Son of Man cometh at an Hour when ye think not.*

FINIS.

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